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A CATALOGUE
OF THE
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IN THE
FITZWILLIAM MUSEUM.

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A CATALOGUE
OF THE
EGYPTIAN COLLECTION
IN THE
FITZWILLIAM MUSEUM
CAMBRIDGE



38402

BY

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ACTING ASSISTANT KEEPER IN THE DEPARTMENT OF EGYPTIAN AND
ASSYRIAN ANTIQUITIES, BRITISH MUSEUM.

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MESSRS HARRISON & SONS, LONDON.

DEDICATED TO
JOHN PEILE, Litt.D.,
MASTER OF CHRIST'S COLLEGE, CAMBRIDGE.

A MARK OF GRATITUDE AND REGARD.



PREFACE.

THE collection of Egyptian Antiquities in the Fitzwilliam Museum has been formed by donations from Members of the University of Cambridge and others, and by purchases made by the Syndics. The valuable mummy and coffin of Pa-kep, presented by H. R. H. the Prince of Wales, the granite cover of the Sarcophagus of Rameses III., by Belzoni, the granite sarcophagus of Hunefer, a scribe, by Messrs Hanbury and Waddington, and the coffins of Nesi-pa-ur-shefi by Messrs Yorke and Leake of Trinity College, give to this collection, though numerically small, an importance possessed by no other of the same size. During the last six years a considerable number of smaller but typical objects have been added to the collection. In December 1886, the Vice-Chancellor, Dr Swainson, Master of Christ's College, informed me while in Egypt that a sum of £100 had been voted by the University for the purchase of Egyptian antiquities and asked me to expend this money as advantageously as possible. With the permission of Dr Edward A. Bond, C.B., Principal Librarian of the British Museum, I did so, and purchased as large a number of good specimens of classes of objects which I knew to be unrepresented in the collection of the Fitzwilliam Museum as the funds placed at my disposal would allow. These were exhibited at a meeting of the Cambridge Antiquarian Society in May 1887, when I gave some account of them and submitted a list which was afterwards printed in the *Reporter* of May 17, 1887, No. 686. This attempt to fill up gaps in the collection was continued by the Rev. Greville J. Chester, who in 1890 and 1891 presented to the Fitzwilliam

Museum a considerable number of miscellaneous objects which have helped to make the Egyptian collection more representative. The expenditure of a comparatively small sum of money would now make it a valuable instrument for teaching purposes, and as complete as any collection without constant Government support, in the past or present, can hope to be. It is greatly to be hoped that every opportunity of adding typical objects to this collection will be embraced, for the prices paid for good Egyptian antiquities increases yearly by leaps and bounds, and a time must soon come, if, indeed, it has not already arrived, when institutions with limited means which have chiefly to be spent in antiquities other than Egyptian, will be unable to compete against wealthy collectors and *dilettanti*.

The usual plan of inserting long notes and historical and archaeological dissertations among the descriptions of objects in the Catalogue has not been followed, for both Prof. J. H. Middleton and I thought it better to give these in the form of chapters distinct from the Catalogue. These chapters are published in a separate volume by the Cambridge University Press entitled "*The Mummy: Chapters on Egyptian Funereal Archaeology*." The summary of Egyptian history and the list of the cartouches of the principal kings from Mena to Decius, may be of service to those who use both works.

E. A. WALLIS BUDGE.

CONTENTS.

	PAGE
List of the Principal Benefactors to the Fitzwilliam Museum from whom additions to the Egyptian Collection have been received	xi, xii
Granite cover of the sarcophagus of Rameses III., King of Egypt, about B.C. 1200	I
Granite sarcophagus of Hunefer, a scribe	4—7
Wooden coffins of Nesi-pa-ur-shef, a scribe in the Temple of Âmen, about B.C. 1500.	
I.—The cover which was laid on the mummy	7—30
II.—The inner coffin	30—55
III.—The outer coffin	55—58
Wooden coffins of Pa-kepu, a water-carrier at Thebes, about B.C. 500	58—62
Mummy and Coffin of a Person unknown	63
Canopic jars	63—66
Boxes for holding <i>ushabtiu</i> figures	66—68
Ptah-Seker-Âusâr figure	68
Ushabtiu figures	69
Models of offerings	74
Sepulchral stelæ	75
Sepulchral statues of Karemā and Abui	85

	PAGE
Scarabs from mummies, rings, etc. :—	
Scarabs inscribed with names of gods . . .	88
Scarabs inscribed with names of kings . . .	90
Scarabs inscribed with names of private persons . . .	97
Scarabs inscribed with devices, emblems, mottoes, etc.	99
Scarabs uninscribed	111
Miscellaneous objects in faïence, alabaster, wood, etc. :—	
Bronze axe-head, ivory hands and arms, alabaster vases	112
<i>Kohl</i> pot, diorite bowl, bronze mirror, bronze Harpocrates	114
Beads, rings, amulets, figures of gods . . .	115
Inscribed linen bandage	116
Bronze figures of gods	118
Limestone altar	119
Black basalt base of a statue of Psammetichus, an official, about B.C. 550	120
Part of a black basalt statue of Psammetichus II., about B.C. 596	122
Collection of Egyptian antiquities presented to the Fitz- william Museum by the late Rev. Greville J. Chester, B.A. (Oxon.)	122—132





LIST OF THE PRINCIPAL BENEFACTORS TO
THE FITZWILLIAM MUSEUM FROM WHOM
ADDITIONS TO THE EGYPTIAN COLLEC-
TION HAVE BEEN RECEIVED.

1. HIS ROYAL HIGHNESS THE PRINCE OF WALES.
Mummy and coffins of Pa-kep, a water carrier at
Thebes, about B.C. 500.
2. GIOVANNI BATTISTA BELZONI.
Granite cover of the sarcophagus of Rameses III.,
King of Egypt, B.C. 1200.
3. H. B. BRADY, ESQ., F.R.S.
A wooden sepulchral chest for holding *ushabtiu*
figures.
4. THE REV. GREVILLE J. CHESTER, B.A., Oxon.
A miscellaneous collection of Egyptian antiquities,
consisting of beads, amulets, *ushabtiu* figures, and
other objects in faïence, scarabs, vases in stone
and earthenware, etc., etc.
5. J. WILLIS CLARK, M.A., Trinity College.
Bronze figure of Isis suckling Horus.
6. DR EDWARD DANIEL CLARKE, Trinity College.
Inscribed basalt plinth from a statue of Psammeti-
chus, an officer who lived during the reign of
Amāsis II., B.C. 550.

7. A. HANBURY, ESQ., and HIS EXCELLENCY M. H. WADDINGTON, B.A., Trinity College.
A granite sarcophagus of Hunefer, a scribe, about B.C. 400.
8. H. H. HARROD, B.A., Peterhouse.
Two porcelain plaques and head of a bronze uræus.
9. WILLIAM MARTIN LEAKE, ESQ., and the RIGHT HON. CHARLES PHILIP YORKE.
Coffins of Nesi-pa-ur-shef, a scribe in the temple of Amen-Rā at Thebes, about B.C. 1500.
10. THE VERY REV. G. PEACOCK, D.D., DEAN OF ELY.
A limestone stele in the shape of a door of a tomb.
11. PROF. W. ROBERTSON SMITH, M.A., LL.D., Christ's College.
A collection of faience figures, etc.
12. THE HON. GEORGE TOWNSHEND.
A mummy and coffin of an unknown person.
13. HIS EXCELLENCY M. H. WADDINGTON and A. HANBURY, ESQ.
Granite sarcophagus of Hunefer, a scribe, about B.C. 400.
14. THE VERY REV. JAMES WOOD, D.D., DEAN OF ELY.
A limestone pyramidion from Thebes.
15. THE RIGHT HON. CHARLES PHILIP YORKE, and W. MARTIN LEAKE, ESQ.
Coffins of Nesi-pa-ur-Shef, a scribe in the temple of Amen-Rā, at Thebes, about B.C. 1500.

CATALOGUE.





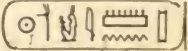









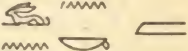








I. Cover¹ of the red granite sarcophagus of Rameses III., King of Egypt, about B.C. 1200.

This object, one of the most important of the Egyptian antiquities in the Fitzwilliam Museum, was presented to the University of Cambridge by Belzoni² in 1823. It was brought by him from the tomb of Rameses III., which is situated in the Valley of the Tombs of the Kings, Bibân el-Mulûk, on the western bank of the Nile, opposite to the ancient Thebes. On the cover is a figure of Rameses III. in relief. He wears on his head the usual royal head-dress with an uræus over his forehead. Above the head-dress he wears the disk, feathers, and horns, . The figure of the king is made to represent the god Osiris in the form of a mummy. The arms are crossed over the breast; in the right hand he holds the crook , emblem of dominion, and in the left, the whip or flail, emblem of rule. On one side of the king stands Isis , and on the other Nephthys ; each embraces the king's body.

¹ See Birch, *Antiquarian Communications of the Cambridge Antiquarian Society*, iii. pp. 371-378.



² Belzoni was a native of Padua, although his family came originally from Rome. He left Italy in 1800 to visit various parts of Europe, and married soon after 1803. He arrived in Egypt in 1815, having gone there to build machines for irrigating the country. While there he was employed by Mr. Salt, His Britannic Majesty's Consul-General at Cairo, to remove Egyptian antiquities from Thebes to London, and his investigations at Thebes produced good results. He discovered the tomb of Seti I., and brought the magnificent sarcophagus of that king to England, where it was purchased by Sir John Soane for £2000. His excavations in Egypt lasted five years, 1815-1819. He died December 3rd, 1823, at Gato, in the kingdom of Benin, on the West Coast of Africa. For an account of his labours, see *Narrative of the Operations and Discoveries in Egypt and Nubia*, by G. Belzoni, London, 1820.


Between the king and each goddess is a female figure, with raised hands, accompanied by a serpent. The cover is fractured in many places, and it appears that the damage was done to it in ancient times.¹ Owing to these breaks a large portion of the two lines of inscription which run round the edges of the cover is wanting; each line begins at the head of the cover. The more complete line reads:—

				
Äusâr	suten net	neb	taiu	
Osiris, { <i>King of Upper and Lower Egypt,</i> } lord of the two countries, { <i>Usr-maât-Râ meri Amen</i> }				
				
se Râ	meri	neteru	neb	χāu Râ-messu heq Ännu
son of the Sun, beloved of the gods, lord of diadems, { <i>Rameses, prince of Heliopolis,</i> }				
				
maâtχeru	äu-k	em	neter	un - nek em
triumphant! Thou art in the condition of a god, thou shalt arise as				
				
Usr	ân	χeft	nek	tā-nâ nek maâtχeru
Usr, there is no enemy to thee, I give to thee triumph among them,				
			
unen	sen	em		
are they as				

The end of the line repeats the names and titles of the king. Of the second line only the first few words giving the prenominal of the king, the name Osiris, etc., remain.

¹ The cover is figured in *Les Principaux Monumens Egyptiens*, par Charles Yorke et M. Martin Leake, Londres, pl. xiv., 1827. On pp. 20-25 of that work is printed a letter by Belzoni to Mr. G. A. Browne, of Trinity College, Cambridge, concerning the inscriptions on this cover.



² The cover actually has  .









The sarcophagus¹ to which the cover above described belonged, is now preserved in the Museum of the Louvre; it is monolithic, and is in the form of a cartouche . The inside and outside are covered with scenes and inscriptions of great interest, and relate to the passage of the sun in the underworld; they are selections from the work entitled the "Book of being in the Underworld."









The mummy of Rameses III. was found among the royal mummies brought from Dêr el-Bahari by MM. Maspero and Brugsch; it is now preserved at Gîzeh. It was wrapped in orange coloured linen and bound round with four bands of ordinary linen. On the outer covering there was no inscription, but round the head was a bandage inscribed with vultures, uræi, etc. It had been deposited in the coffin of Queen Nefert-âri, and was for some time regarded as her mummy; but when it was unrolled on June 1st, 1886, it was seen from the hieratic inscriptions on the bandages that it was certainly the mummy of Rameses III., and that new linen bandages had been wrapped round it in the 9th year of "the chief priest of Âmen-Râ, king of the gods, Pa-net'em I.," about B.C. 1100. M. Maspero has given excellent pictures of the mummy, and of the face and features of the king, and careful measurements of the body and its limbs; his general description of it is as follows:² "Les cheveux et la barbe sont ras. Le nez, busqué comme celui de Ramsès II., a été légèrement déprimé par les bandelettes. La bouche est mince; cinq dents seulement sont visibles; la première molaire a été usée ou cassée. Les oreilles sont rondes; le tragus en est peu développé et l'ourlet très fort. Le lobe avait été percé, mais les pendants ont été enlevés dès l'antiquité. Les parties génitales ont été tranchées pour être embaumées à part." (P. 566.)






























































































































































































































































































































































































¹ For a description of it, see *Notice des Monumens exposés dans la Galerie d'antiquités Égyptiennes . . . au Musée du Louvre*, par E. de Rougé, Paris. 1872, pp. 173-176. "C'est un magnifique monolithe en granit rose, . . . d'une largeur proportionnée, creusé pour recevoir la momie royale enfermée dans plusieurs riches cercueils, et couvert de sculptures sur toutes ses surfaces intérieures et extérieures." Champollion-Figeac, *L'Égypte*, p. 348, col. 2.

² *Les Momies Royales de Dêr el-Baharî*, pp. 563-566.

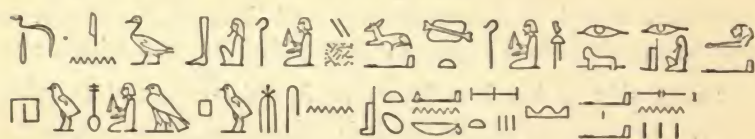
The face and features hewn on the cover are of a remarkable character. The ears and nose are large and flat, the lips are thick, and the general appearance of the face recalls to mind the sarcophagi of Eshmûnâzâr¹ and Tabnîth.² Under a broad necklace is a figure of Nut with outspread wings, and on each side of her is a figure of Anubis , and an *ut'at*, . At the head of the cover is a figure of Nephthys, and a mutilated inscription stating that this goddess has come for the protection of the dead man; and at the foot is a figure of Isis, from each of whose arms hangs \dagger *ân*χ, "life," and by each of whose sides is χ *sa*, "protection." The inscription reads: "Says Isis, the mighty lady, divine mother, 'I have come to thee to protect thee, O Osiris, the *hâ*, Hunefer.'" ³ The perpendicular line of hieroglyphics reads:—

							
ân	Âusâr	hâ	Hu - nefer	maâtχeru	ha		
"Behold	Osiris,	the hâ	Hunefer,	triumphant!	Hail,		

							
mut - â	Nut	pesés	- s	tenh	en	her - â	
mother my Nut	spreads	she wing[s her]				over me"	

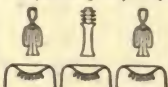
This formula is also found on a granite cover of a sarcophagus of a high official called                                                            

                                                            

                                                            

                                                            

                                                            

                                                            

               

χερ, and contain the name of the god of whom the deceased is a "watchful adorer," and the name of the deceased. The inscription on the right hand edge reads:—


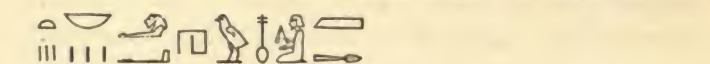
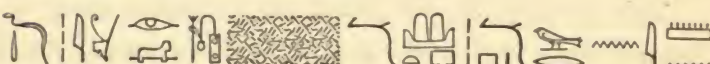
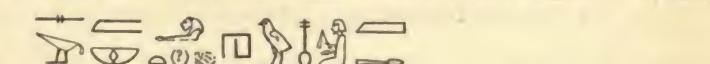


"Says Seb, the prince . . . the heir, prince of the underworld, to Osiris, the *hā* Hunefer, Horus, to wit, son of Isis, give to thee the mountains of the underworld their two hands." The corresponding line on the other side of the cover is mutilated.

On the head of the sarcophagus is a figure of Nephthys, with upraised arms, from each of which hangs $\dagger \bar{a}n\chi$, "life." She says, "I come to protect thee, Osiris, superintendent of the house (temple), *hā* Hunefer, triumphant."³ On the

foot are cut , i.e., signs of "protection" and


"stability." Around these are inscribed:—



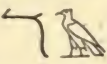


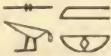
1. 
2. 
3. 
4. 

Beginning on the right-hand side at the head, and reading towards the foot of the sarcophagus, are the

¹ Compare cover, No. 78, B.M.



following deities:—ibis-headed god, Mesthit, Ânpu, Qebh-sennuf, ibis-headed god, holding , Hâpi, Âpuat, Tuamâutef, and Seb, the "prince of the gods." The lines of inscription relating to these figures are occupied chiefly with the titles of the offices held by the deceased, and the names of gods; they are of little interest.










From the inscription on the foot of the sarcophagus it is clear that the deceased Hunefer was a nobleman of high rank  *hâ*, and that he held a number of important offices connected with the administration of the revenues of the temple of Âmen, and of many other gods. He was "royal scribe,"  *suten nâ*, "superintendent of the farms of all the gods,"  *mer ahet en neteret nebu*, "superintendent of granaries,"  *mer sennet*, "superintendent of the great house of Âmen," "superintendent of the treasury of Âmen,"  *mer pau het' en Âmen*, and "director of the festival of Âmen,"  *sem heb en Âmen*. The British Museum possesses a beautifully illuminated hieroglyphic papyrus (No. 9901), written for a "superintendent of the king, the lord of the two lands, Men-maât-Râ (Seti I.), superintendent of the cattle of the lord of the two lands, royal scribe, Hunefer"; but it is not possible that this papyrus and the sarcophagus described above were made for the same person.



















3. The Coffins of Nesi-pa-ur-shef, superintendent of the scribes in the Temple of Âmen-Râ, at Thebes, about B.C. 1500. Presented to the Fitzwilliam Museum by the Right Hon. Charles Philip Yorke and William Martin Leake, Esq.

I. *The Cover which was laid upon the Mummy.*

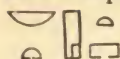
(Description of the Outside.)



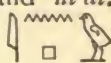


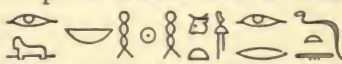
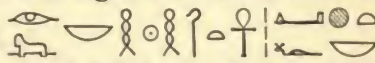
This wooden cover, which was laid upon the mummy, measures 5 ft. 8 $\frac{3}{4}$ in. \times 18 in., and is made in the shape of a

mummied man, with his hands crossed over his breast. The head-dress is painted blue, and over the forehead is a band painted with squares of green and red to imitate inlaid precious stones. The beard is wanting. The hands, which are made of solid pieces of wood, and which were glued to the coffin after it was made, probably once held wooden models of the crook , and whip , which the god Osiris is always represented as holding. On each arm are bracelets, and immediately above the wrist is a figure of the hawk of Horus with a whip  on a stand, on the front of which is an uræus wearing the crown of Upper Egypt  *het'*. Behind is a winged uræus wearing a disk and having a sceptre , and *ut'at* . Above the hands is a ram-headed, winged beetle having  between his forelegs, and the emblems of the circuit described by the sun in the heavens  *sen*, stability,  *tet*, and two uræi between the hind legs. Above the beetle are winged uræi and *ut'ats*. Around the neck is a deep collar, composed of rows of lotus buds and flowers, painted green and red upon a yellow ground, as are all the scenes on the outside of this cover. Over the portion of the collar which falls under each shoulder is the head of the hawk of Horus.







Immediately below the arms is a ram-headed beetle wearing a disk, on each side of which is an uræus; from each neck hang   *ānχ us ānχ*, "life, power, life." Beneath the beetle are the emblem of stability  *tet*, and the figure  *heh*, "myriads of years," who has  *sen*, "the sun's circuit," upon his head, and  *ānχ*, "life," hanging from one arm. On the left hand side is a figure of the god Osiris seated upon a throne wearing  and holding a  *heq* and  *χu* in his hands. Before him, standing on , is the soul of the dead man in the form of a human-headed bird , making an offering of incense  and flowers. Behind the soul stands the goddess Isis, wife of Osiris, winged, having  *Auset* on her head, and  *maāt*, the emblem of law, in her right hand; above her is written     *neter āa Auset hent perχeru*, "Great goddess, Isis, mistress of sepulchral meals." On the right hand side is a repetition of this scene, but the goddess







there represented standing behind the soul is Nephthys,

 *Nebt-het*, the sister of Osiris.

Beneath these scenes, and under a star-spangled sky, holding  *ānχ* in each hand, is a winged female figure; this figure is the goddess Nut, who is here supposed to cover and protect the dead man with her wings. On each side of her are the usual  *sen*, winged uræus, and *ut'at*. To the left of the figure is a jackal god, Anubis  *Ānpu*, who holds between his paws a sceptre , to which is attached a double *menāt* . In front of the jackal is a standard, upon the top of which are a disk and plumes. Above it is a legend  *Āusār neb heh χent Āmentet āri t'etta*, "Osiris, lord of eternity, president of Āmentet, maker of everlasting." The jackal and the standard are repeated on the right hand side, but the legend over the standard reads  *Āusār neb heh heq ānχiu tā-f χet neb*, "Osiris, lord of eternity, ruler of the living; may he grant all things."

The remaining surface of the cover is divided into two halves by means of two perpendicular lines of hieroglyphics, and each half contains five scenes. The hieroglyphics read:—

I. 					
Āusār	ātḥ neter	en	Āmen	āb	ābt
<i>Osiris, divine father of Āmen, priest of the fine art chamber,</i>					

					
her	ān	neter het	en	Āmen	pa
<i>president of the scribes¹ of the divine house of the Āmen temple</i>					

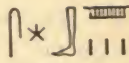
¹ Or "superintendent of the writings."



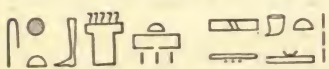
Nesi - pa - ur - šef

Nesi - pa - ur - shef,maât^xeru*triumphant!*

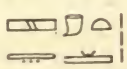
her

Chief

seb

of the doors of

sebexetet

the pylons

šettat

hidden

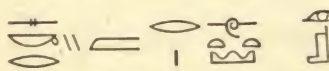
em

in

tuat

the underworld,

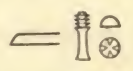
šesi

follower of

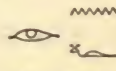
Seker en Re-stettet

Seker in Re-stau, and of Osiris in Tešet.

Āusār



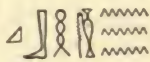
em Tešet

May be made to him

āri - nef



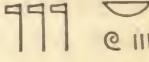
neter sentrā



qebḥ



embah



neteru nebu

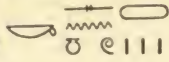
[offerings of] incense and libations in the presence of the gods all of



Āmentet



sésép - k



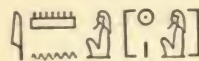
sennu



per



embah

Āmentet! Mayest receive thou cakes, and come forth in the presence of

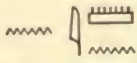
Āmen - Rā

Āmen - Rā!

Āusār



ātf neter



en Āmen



āb



her



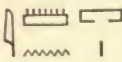
ān

Osiris, divine father of Āmen, priest, president of the scribes¹

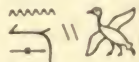
neter het



en

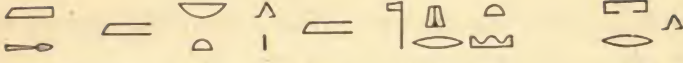


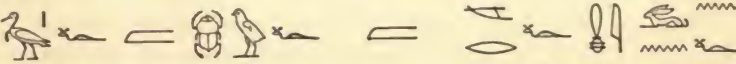
Āmen - pa,

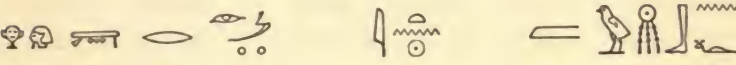


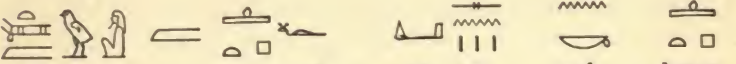
Nesi - pa - ur - šef

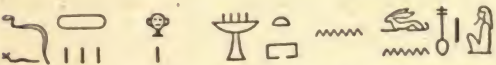
*of the divine house of the Āmen temple, Nesi - pa - ur - shef,*¹ Or "superintendent of the writings."


 maat^{xeru} em nebt i em neter-xert per
triumphant, as a lord cometh into the underworld. May come forth

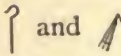
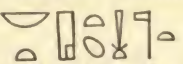
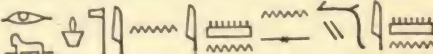

 ba - f em xeperu - f em mer - f ma un - nef
soul his in evolution his according to will his, as did he


 tep ta er maa aten em uben - f
upon earth, to see the Disk (of the sun) in rising his,


 Temu em hetep - f ta - sen nek hetep
and Temu¹ in setting his ! May give they to thee offering of



 t'efau her xaut en Un-nefer.
tchefau food upon the table of Un-nefer !²







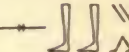
The five scenes to the right of this inscription are as follows:—






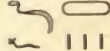
I. Osiris seated in a shrine, wearing disk and holding
; a winged *ut'at* and uræus. Behind him stands
 "Nephthys the divine sister"  *Nebt-het sent.*
 Before him stands the deceased, "Osiris, the divine father
 of Amen, Nesi-Amen," 







¹ The name of the sun as closer of the day.








² A name of Osiris.

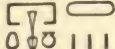




 *Âusâr neter âtf en Âmen, Nesi-Âmen*, offering incense.
Above the shrine is the inscription :—







      
âmaχ Âusâr neb heh χent Âmentet sebebî
Homage to Osiris, lord of eternity, at the head of Âmentet, traversing

     
heh em âhâ - f tã - f hetep t'efau
myriads of years during life his ; may give he offerings of t'efau food !


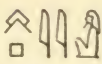





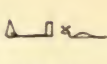
II. The hawk of Horus in a shrine, wearing the crowns of the north and south , standing on a pedestal, from the front of which spring a crowned uræus, a winged *ut'at* and uræus. Behind stands the goddess "Neith, the divine mother"    *Nit neter mut*, having  *ânχ* in her right hand and on her left arm. Before the hawk stands Nesi-Âmen, bareheaded, offering . Above the shrine is the inscription :—




      
âmaχ Ptaḥ Sekeri Âusâr her âb hât tã - f
Homage to Ptaḥ - Seker - Osiris, within the shrine. May he give

    
per - χeru âḥ apt χet neb
sepulchral meals, oxen, ducks, and things all.

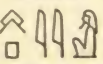
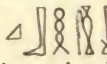
III. Shrine in which stand "Osiris" in the form of a ram-headed god, with horns and uræus, and "Isis, the mistress of sepulchral meals," under the form of a lion-headed goddess. Before these gods stands the deceased with both hands raised in adoration, and above him is the legend       *Âusâr Nesi-Âmen*


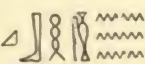




em *hetep*, "Osiris, Nesi-Āmen, with an offering." Above the shrine runs:—


							
āmaχ	Hāpi	neter	āa	mā	χet	neteru	tā - f
<i>Homage to Hāpi, the great god, of the gods. May he give</i>							

		
hetep	hru	neb
<i>an offering day every !</i>		








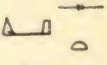
IV. Shrine in which stand the two children of Horus,


Hāpi  and Qebhsennuf . In front of these gods, near a table of offerings, is the soul of "Osiris, the divine father of Āmen, Nesi-Āmen," making an offering of incense. Above the shrine is the inscription:—

					
āmaχ	Qebh	- sennu - f	neter	āa	χent
<i>Homage to Qebhsennuf, the god great, at the head of</i>					









Āmentet
<i>the underworld.</i>







V. The goddess Nephthys in a shrine kneeling. Above is the inscription:—

							
āmaχ	Nebt - het	neter	sent	hent	perχeru	tā - set	
<i>Homage to Nephthys, divine sister, mistress of offerings. May she give</i>							









<i>triumph !</i>
maātχeru

The five scenes to the left of the inscription are as follows:—


I. Osiris seated in a shrine, dressed as before described, and standing behind him is      *Anset urt hent perxeru*, "Isis, the great lady, mistress of sepulchral meals." Before him stands the deceased offering to the god  and . Above the shrine is the inscription:—







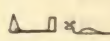

					
āmax	Āusār	neb	heh	xent	Āmentet

Homage to Osiris, lord of eternity, at the head of the underworld,








						
Un-nefer	heq	ānxiu	neter āa	heq	t'etta	

Un-nefer, prince of the living, god great, prince of everlasting.




II. Hawk of Horus in a shrine as before; behind him stands Nephthys. Before the god stands the deceased bareheaded, offering , a buckle. Above the shrine is the inscription:—


							
āmax	Ptaḥ Sekeri	Āusār	herāb	hāt	tā - f	xet	


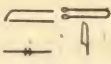






Homage to Ptaḥ - Seker - Osiris within the shrine. May give he thing




						
neb	nefer	āb	xet	neb	nefer	bener

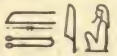
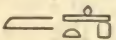

every good, pure, thing every good, pleasant.









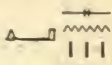
III. Shrine in which stand Osiris "prince of Amenta" (the underworld), in the form of a ram-headed god with horns and uræus, and    *Heru neter āa*, "Horus the great god," under the form of a jackal-headed god.



Before these gods stands the deceased offering incense . Above the shrine is the inscription:—




							
âmax	Mesthâ	neter	âa	neb	Âmentet	Mâk	
<i>Homage to Mesthâ, god great, lord of the underworld. Verily</i>							










		
i	er tât	hetep
<i>come to make an offering.</i>		


IV. Shrine in which stand the bearded human-headed child of Horus  *Mesbâ*, and a jackal-headed god. Before them is the soul of the deceased, "with an incense offering,"  *em hetep* . Above the shrine is the inscription:—

								
âmax	Tuamântef	neter	âa	se	Âusâr	tâ-sen		
<i>Homage to Tuamanteff, god great, son of Osiris. May grant they</i>								

	
perxeru	
<i>sepulchral meals!</i>	

V. Shrine in which kneels  *Âuset urt* *neter mut*, "Isis, the great lady, divine mother." Before her are  *u'tat* and  *neferu*. Above the shrine is the inscription:—

								
âmax	Âuset	urt	mut	neter	ârit	Râ	hent	perxeru
<i>Homage to Isis, great lady, mother god, made of Râ, { mistress of sepulchral meals. }</i>								


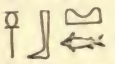
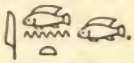



The pillars of each shrine are formed by a  placed above a lotus column.



























The feet of this cover are wanting.





II. The Cover which was laid upon the Mummy.














(Description of the Inside.)




On the inside of this cover the following scenes are painted in yellow upon a purple ground:—








I. The water of the sky, upon which is a boat ; under the boat at each end is a fish; one is called the *âbțu* fish, , and the other the *ântu*¹ fish . In the boat is a ram-headed beetle, under each wing is a serpent , and between the hind legs is  *sen*, emblematic of the sun's course through the heavens. Above is the disk of the sun with *uræi* .








II. Bent female figure, with hands and feet touching the ground. On the back of this figure, which represents Nut, the goddess of the sky, sails a boat, on the front of which is  *ut'at*. In the boat are a beetle, the goddess Maât , Râ the Sun-god, , and a god  who rows the boat with two oars , on the blades of which are painted lotus flowers,   and . The heads of the oars, and the posts upon which they rest, are hawk-headed. Behind the god who rows the boat is  *ses*. The bent female figure is called             *Nut urt mes neteru*, "Nut, the mighty lady, genetrix of the gods,"² before and behind her is a winged *ut'at*. Beneath her is the god     .

¹ The *âbțu* and the *ântu* fishes are referred to in the XVth chapter of the Book of the Dead. (Naviile, Band I., Bl. xiv., ll. 13, 14) []   ]




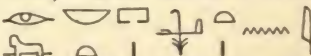
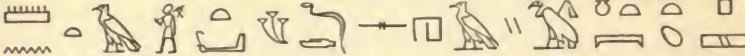
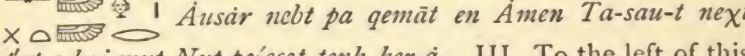
  "Heka ta neter āa neb pet, Heka the great god, lord of heaven," having  on his head. On each side of him is a bird in adoration with human head and hands.

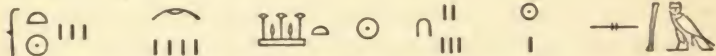
III. Lion, couchant, with bearded human head at each end of his body ; on each forehead is an uræus. This lion represents the day, and one head is called   * neter āa nebt tuat, "Great god, lord of the dawn," and the other    neter āa nebt Ament, "Great god, lord of the west" (i.e., evening). In front of each is a winged uræus. Above is a boat in which is a figure of the sun on the horizon  χut, and on the disk is Rā, the Sun-god, having disk and uræus on his head, and the sign for life  ānχ in his hands. He is adored on each side by a cynocephalus ape with uplifted hands.

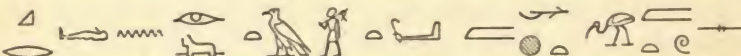
IV. Star-spangled sky on which lies the mummy of the dead man, which is here described as     Ausār neb Abtet, "Osiris, lord of Abydos." Above are a pair of arms  embracing the disk of the sun , which shines upon the mummy, and whose rays cause five plants to spring up from it. The sun is adored on each side by a kneeling ram-headed god with uplifted hands, who is called  neter āa, "great god."

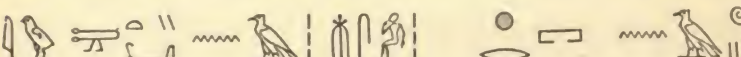
V. Shrine or ark, formed by a serpent, in which stand, 1, the goddess Isis, lion-headed, and wearing an uræus: 2, the god Cheperā, beetle-headed; and 3, the god Osiris, ram-headed, and wearing an uræus.

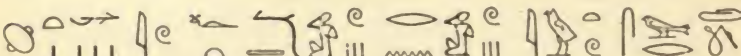
There are in the British Museum two covers of coffins (Nos. 15,659 and 22,542), the decoration of which is similar to that of the coffins of Nesi-pa-ur-shef. No. 22,542 is painted on the inside a light purple colour, and is uninscribed; No. 15,659 is painted inside with a colour similar to that of the cover of Nesi-pa-ur-shef, but the arrangement of the scenes is different, both as regards contents and order; they are as follows:—
I. Winged beetle, with disk, in a boat sailing across the sky; at one end of the boat is the ābīu fish, at the other is the

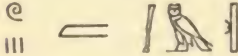
ântu fish. II. The goddess Nut with upraised arms, from each of which hangs ; above her ; on her right Osiris, on her left Anubis; she stands on . Below is inscribed, "Osiris, lady of the house, singing woman of Âmen, Ta-sau-t-necht. Says she, 'Hail mother Nut, spread [thy] two wings over me,'"    *Âusâr nebt pa qemât en Âmen Ta-sau-t nex*
t'et-s hai mut Nut pe'seset tenh her-â. III. To the left of this inscription is written:—


r enpit emt âbet ftu set hru met'-tua hru senem
Year three, month four of sowing, day fifteen, the day { *f making a second time* }


qeres en Âusâr Ta-sau(?) t-necht emxet qemtu - s
the burial of Osiris, Ta-sau(?) t-Necht. After was found she


âu ôeti nai mesu xer nau
carried away the children of the cemetery the












ut âu fetta - u ren-u âutu s - urt
coffins were blotted out names their; one made grow


u em nem.
them a second time.







III. The Inner Coffin of Nesi-pa-ur-shef.


(Description of the Outside. The Cover.)

The head-dress is painted blue, and over the forehead is a band painted in squares of red and green, with yellow

borders, to imitate the inlaying of precious stones. The face is painted yellow, the eyebrows green, the nostrils are hollow; the beard is wanting. The arms are crossed over the breast, and the hands, one of which is wanting, originally held models of the  and , which the god Osiris, in whose form the coffin is made, is always represented as holding. A deep collar of five rows of lotus buds, flowers, etc., painted red and green upon a yellow ground, falls over the breast; the part of it which lies over each shoulder is ornamented with a head of the hawk of Horus. Above the arms are the figure of a ram-headed beetle wearing a disk,  *heh*, "millions of years," winged *uræi* and *ut'ats*. The wrists and arms are ornamented with bracelets, and on each arm is a scene in which the deceased is represented lying on a bier , by which stand Isis and Nephthys weeping and lamenting for the dead. Beneath one bier are the four "Canopic jars," all human-headed (*sic*), in which the intestines of the deceased are preserved; under the other bier are two *only*, together with *uræus* , *ānχ*  and . Above each arm is the god Osiris seated in a shrine, wearing the *atef* crown  and holding in his hands  and ; before him is the soul of the deceased, with both hands raised in adoration.

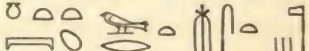
Below the arms are two scenes:—

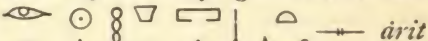
I. Ram-headed winged beetle, emblematic of Rā and Cheperā, wearing disk with *uræi* . Between his hind legs is a seated female figure, with arms raised and having on her head  *sen*, the sun's course; by her side is her name  *Auset*, Isis. Behind her are a standard , with human hand and arm, and the signs  .

On the right hand side are "Osiris, great god, prince of the *Āmenta*" (underworld), seated in a shrine, and "Isis, great lady, divine mother, daughter of Rā, mistress of sepulchral meals"; between them is the soul of the deceased offering incense  to Osiris. The same scene is repeated on the left


hand side, but "Nephthys, the divine sister, daughter of Rā mistress of Āmenta," takes the place of Isis, and the deceased, himself offers incense. Round and about the goddess are winged *ut'ats*, *Q sen*, *† ānχ*, etc.

II. The goddess Nut, with outstretched wings, holding *† ānχ*, "life," in each hand, winged *uræi*, *uræi*, *Q sen*, and *ut'ats*;

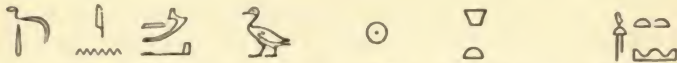
over the right wing is inscribed 

Nut urt mest neteru, "Nut, the great lady, genetrix of the gods," and over the left 

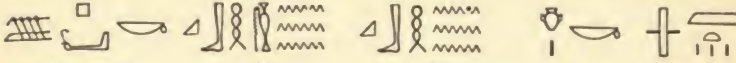
Rā hent perχeru tāt-s, "daughter of Rā, mistress of sepulchral meals, may she give" On the left hand side of the goddess is a standing figure of the goddess Maāt, pouring

out water from a vase  for the deceased, "the divine father of Āmen, Nesi-pa-ur-shef, triumphant," who kneels below, and receives it in his two hands, out of which he drinks.

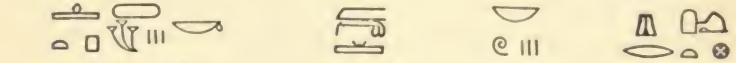
Above the goddess are four lines of inscription, which read:—


 ân Maā se Rā hent Āmentet

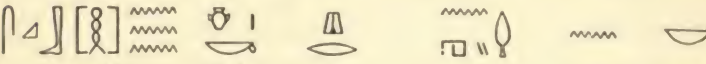
"Behold Maā, daughter of Rā, Mistress of the underworld.


 sešep - k qebħ qebħ āb - k ām - t

Receive thou cool water, may be refreshed heart thy therewith,


 hetep - k embah nebu χer-āba

be there offerings to thee in the presence of the lords of Cher-āba,¹


 seqebħ āb-k χer nehi en neb

may be refreshed heart thy under the sycamore tree of the lady of

¹ See Brugsch, *Dict. Glog.*, p. 625. Cher-āba is an old name of Babylon, near On-Heliopolis on the right bank of the Nile.

Heb	tem	ren - k	hru	neb	em	pa	en
<i>Heb, may be recited name thy day every in the house of</i>							

neb	mer	χennu	ba - k	tennu	hru	
<i>the lord of the lake, may alight soul thy every day</i>						

χeft	Re - stetet	per	ba - k	
<i>opposite Re - stetet,³ may come forth soul thy" !</i>				

In front of her is the inscription :—

tāt - s	ta	en	χat - k	nifu	en	fent-k
<i>May give she food for body thy, air for nose thy,</i>						

χet	nebt
<i>[and] thing every.</i>	

On the right of the goddess Nut is a figure of Maāt pouring out water for the deceased, who kneels at her feet. Above her are four lines of inscription, which read :—




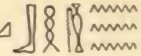


ân	Maā	se	Rā	hent	Āmentet
<i>" Behold Maā, daughter of Rā, mistress of the underworld</i>					

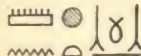


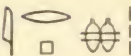



tāt - s	perχeru	sennu	āh	apt	χα	em
<i>May give she sepulchral meals, cakes, oxen, ducks, thousands of</i>						










¹ See Brugsch, *Dict. Géog.*, p. 489.

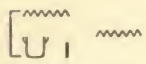
² *Ibid.*, p. 273.

³ *I.e.*, the passage to the tomb.




 meter sentra
  xa
  em
  gebh
  xa
  em
 [offerings of] incense, thousands of cool libations, thousands of



 menxet
  xa
  em
  arp
  xa
  em
  xet
 linen bandages, thousands of wine, thousands of things





 neb
  nefert
  abt
  xa
  em
  xet
  nebt
  nefert
  beneret
 all, beautiful, pure; thousands of things all, beautiful, pleasant




 en - ka en
 to the ka of¹ Nesi-pa-ur-shef."

Beneath the goddess Nut are three perpendicular rows of scenes. Those of the centre row are :—



I. Beetle with human arms and hands, wearing disk and uræi , from the necks of which hang  *tet*, "stability," and  *sen*, the sun's course. On each side is Osiris bearded wearing disk.

II. Standard with plumes (*i.e.*, Osiris), on each side of which stands a human-headed hawk wearing ; also winged *ut'at* and uræus with . Beneath are Isis and Nephthys.

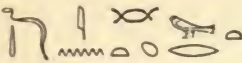
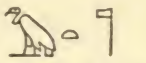
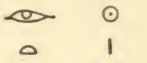

III. Beetle with outstretched wings, between his fore-legs disk of the sun, with two serpents, and  *sen*, in a boat; on each side ,  *sen*, and uræus with .

IV. Standard rising out of  *sen*, with two *menâts* ; on one side winged uræus with disk, *ut'at*, and Nephthys kneeling; on the other winged uræus with disk, *ut'at*, and Isis. The division between scenes III. and IV. is made by a row of .


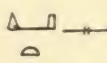




¹ Here follows a list of the titles of the deceased.


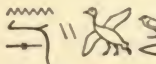
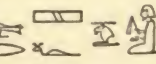

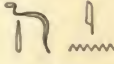
V. Beetle, with disk of the sun between his fore-legs  ;
on each side is the hawk of Horus wearing the crowns
of the north and south, and winged *ut'at* with uræus. 

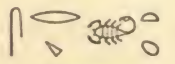




VI. Osiris with Isis and Nephthys in the form of winged
uræi. Beneath are three mutilated lines of inscription which
read :—

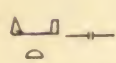





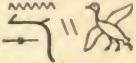
1.    
ân Net urt mut neter ârit Râ hent

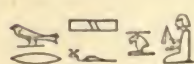

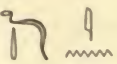


"Behold Neith, mighty lady, mother goddess, daughter of Râ, mistress of

     
perxeru tât - s unen Âusâr âtf neterâ en
sepulchral meals. May grant she to rise up Osiris, divine father of


    2. 
Âmen Nesi - pa - ur - shef maâtχeru. ân
Âmen, Nesi - pa - ur - shef, triumphant ! Behold





    
Serqet urt se Râ ânχ her âb
Serqet, mighty lady, daughter of Râ, living within


      
tât - s âq Âusâr âtf neterâ en Âmen Nesi - pa -
Gives she to enter Osiris, divine father of Âmen, Nesi - pa -









  3.    etc.....
ur - shef maâtχeru ân Âusâr âtf neterâ
ur - shef, triumphant ! Behold Osiris, divine father," etc.







¹ Here follows a complete list of the titles of the deceased as given on
page 9. The speech, etc., which is put into his mouth runs round the edge of
the foot of the coffin ; it is much mutilated, and only enough of it remains to
show that he prayed for sepulchral offerings.










wearing the *atef* crown with plumes, disk, and uræi, , and Isis in a shrine. In front of the shrine is the deceased adoring Maât and presenting offerings.










III. Horned ram wearing disk, plumes, and uræi,     *neter āa ānχ maāt*, "the great god, living by law," and Nephthys in a shrine. In front of the shrine is the deceased offering fruit, flowers, cakes, and jars of wine to Maât.

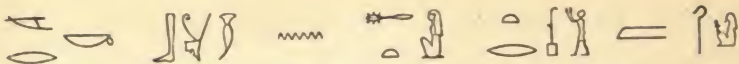
IV. Standard, with disk and plumes, emblem of "Osiris, lord of eternity," Isis, and three (*sic*) children of Horus, standing on a lotus flower, in a shrine. In front of the shrine is the goddess Maât, pouring out water  upon a hand of the deceased. On the projecting foot of the coffin cover are two scenes in which Isis and Nephthys are represented kneeling by the side of a table of offerings before the god Osiris, "lord of Abydos, prince of Âmenta" (underworld), who wears the *atef* crown. The five lines of inscription above Isis read:—"Behold Isis the divine sister,"]

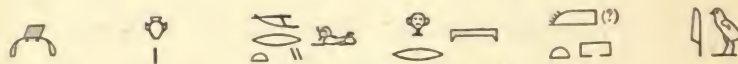
							
t'et	set	ren - nek	senti	ur	âu		
says	she,	Weep for thee	the two sisters	mighty ones!	Is		

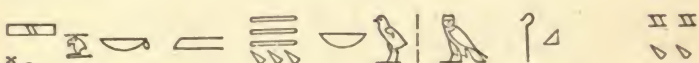
					
χnem-k	âu	âbt	ren	âri - nek	
united with thee	joy of	heart!	A weeping make for thee		

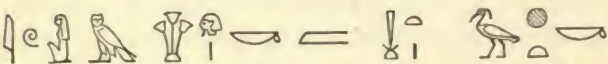
								
mesu	en	pa - k	t'amu	en	nut - k			
the children	of	house thy,	the young people	of	town thy			

								
Uast	ââui - â	her	nini	en	hà - k	nefer		
Thebes.	Two hands my [are] paying homage to face thy beautiful.							

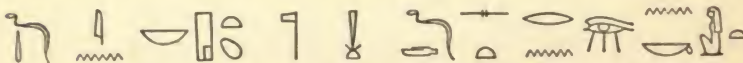

 mer-k bener en χat - ā ter em heq
Love thy is pleasant to body my, O hailed as prince

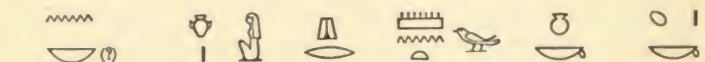

 āu āb Merti her āu
of joy of the heart, Merti, president of Is

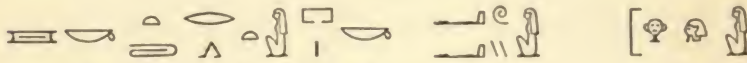

 šef-k em taiu nebu em heq taiu
terror (awe) thy in lands all as prince of the world!

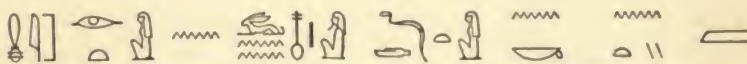

 āu - ā em ha - k em sent χut - k
I am behind thee as a sister protecting thee."

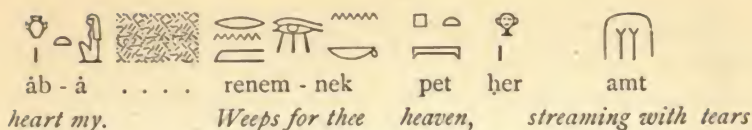
The seven mutilated lines above Nephthys read:—


 ān Nebt-het neter sent t'et-set ren - nek - ā
"Behold Nephthys, divine sister, says she, Weep for thee I,


 en neb āb - ā χer ment nuk set-k
for the lord of heart my, with anguish. I am daughter thy,


 mer - k rer - ā pa - k āāui - ā her tep - ā
beloved thy, go round I house thy, two hands my [are] on head my


 mā ārit-ā en Un-nefer t'et - ā - nek enti em
as did I for Un-nefer. Say I to thee what is in



No regular order appears to have been followed by the artist in painting the outside of this cover. We should expect pictures of the four children of Horus, and of Anubis and Apuat; neither of these two last gods is mentioned, nor Hâpi.

Around the edge of the cover are two horizontal lines of inscription which read :—

I.  
 ân Seb erpât neteru χu en
"Behold Seb, the erpâ of the gods, glorifying


 se - f Heru, pui mes en Auset âur en neb
son his Horus this born of Isis, heir of the lord of











 heh tā - sen χa em ta χa em ah
eternity. May grant they thousands of cakes, thousands of oxen,


 χa em apt χa neter sentrà em χa met em
thousands of ducks, thousands of incense, thousands of oil,










 χa em merhet χa em ârp χa em
thousands of wax, thousands of wine, thousands of


 ârt χa em menχet χa em renpet
milk, thousands of linen bandages, thousands of flowers of








 neb χa em χet neb nefer āb χet neb
all kinds, thousands of things all beautiful, pure; things all










 nefer bener enti ānχ neteru ām - sen ān Āusār
beautiful, pleasant which live the gods on them, to Osiris,











 ātf neterā her sešetet en Āmen Nesi - pa -
divine father, president of the mysteries of Āmen, Nesi - pa -











 ur - šef maātχeru t'etta
ur - šef, triumphant for ever!

II. 





















 Met ān Nut ur mes neteru ārit Rā
Behold Nut, mighty lady, genetrix of the gods, daughter of Rā,









 heq taiu Heru pui mes en Āuset āuuā
prince of the world, and Horus this born of Isis, heir


 menχ en Unnefer tā - sen per ba - ā
perfect of Unnefer, may grant they to come out soul my,



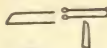

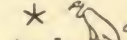














 10 inches broken u ba - ā 3 1/2 inches broken mā neteru šesi
 soul my like the gods following

 Heru maātχeru ān Āusār ātef neterā
Horus, triumphant, to Osiris, divine father Nesi
[pa-ur-šef, triumphant, for ever!]

Under the foot of the coffin outside are painted  *tet*, emblem of stability, winged uræi, *ut'als*, Nephthys with uplifted


arms and hands, seated on , winged *ut'ats* and *uræi*, double standard , and the four children of Horus, viz.,  *Mesθā*, "great god, lord of the underworld," human-headed;  *Hāpi*, ape-headed;  *Tuamāutef*, great god, lord of the underworld, jackal-headed; and  *Qebhsennuf*, hawk-headed.


The inside of this cover is neither ornamented nor inscribed.

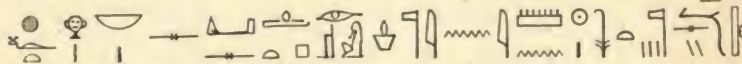
IV. *The Inner Coffin of Nesi-pa-ur-shef.*

(Description of the Inside.)

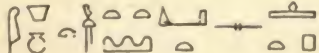
On the bottom of the coffin, inside, are inscribed:—


I. Disk of the sun with *uræi*, , beetle, and two serpents in a boat sailing across the sky.









II. The "lady of the underworld" (*tuat*), winged, wearing  upon her head. Above her are two winged *uræi*, and on each side of her head is the deceased with both hands raised in adoration of the goddess. The inscription reads:—


 *Set* *ḫest neb-s tā-s ḫetep Āusār ātef neterā en Āmen-Rā, suten neteru Nesi-pa-ur-shef*, "Set (Amenta) opposite her lord. May she grant an offering to Osiris, the divine father of Āmen-Rā, king of the gods, Nesi-pa-ur-shef."


Behind each figure of the deceased is the goddess *Maāt*, and the inscription, "*Maāt, mistress of the underworld, may she give an offering!*"¹ On each side of the "lady of the underworld" is a standard with disk and plumes: that on the right hand is described as "*Osiris, lord of eternity, prince of*


¹  *Maāt ḫenut Āmentet tā-t-s ḫetep.*


everlasting,"¹ and that on the left, "Osiris, lord of eternity, prince of everlasting, traversing millions of years during the period of his life."² Before the standard on the right hand is a table of offerings, by the side of which stands "Nephthys, divine sister, daughter of Rā, mistress of the beautiful house (i.e., the tomb), giving an offering of all fair and pure things";³ and before the standard on the left hand is also a table of offerings, by the side of which stands "Isis, the great lady, divine mother, mistress of the beautiful house, giving an offering."⁴ Beneath this, on each side, is the soul of Osiris (the deceased) in the form of a human-headed, bearded bird, with a hand raised in adoration of the goddess; by its side is a winged *ut'at* with an uræus. The emblem of the east, ,


Ābtu, is on the right hand, and that of the west, , *Āmenta*, on the left hand. Beneath the right wing of the goddess of the underworld are:—1, Bearded, green-faced, human-headed god called  *Ātmu neb Ānnu neter āa* *het āa*, "Ātmu, lord of Heliopolis, great god of the great house"; 2, bearded, red-faced, human-headed god called  *Shu*, *Shu*; 3, god with  on his head, called  *se Rā*, "the child of Rā"; 4, uræus , with  on his head; and 5, soul of the deceased by the side of a table of offerings making an offering of incense .


Beneath the left wing of the goddess are:—1, hawk-headed god  *Heru se Auset neter āa neb Maāt*, "Horus, son of Isis, great





1,  *Āusār neb heh heq i'etta*.







2,  *Āusār neb heh heq i'etta sebebī heh em āhā-f*.









3,  *met ān Nebt het neter sent ārit Rā henut pa nefer tāt-s hetep xet neb nefer āb*.

4,  *Āuset urt mut neter*.

5,  *ārit [Kā] hent pa nefer tāt-s hetep*.










god, lord of law"; 2, god with  on his head; 3, uræus , with  on his head; and 4, soul of the deceased offering incense .

III. Boat of the sun, accompanied by the *abtu* and *anfu* fishes, on the prow a bird . In the boat are the goddess Maât, a goddess wearing disk and horns , Shu the great god,¹ the cynocephalus ape of Thoth, wearing , emblematic of disk and crescent moon; Râ, seated, holding flail  and  in his hands; "Isis, divine sister, mistress of the underworld,"² and a god who rows the boat along with hawk-headed oars. Above the boat, on the right hand and on the left, is a winged uræus, and . The boat is supported by the hands of two ram-headed gods. The inscription relating to him on the right hand reads:—


       
neter pen her âat neter âa





God this (is) chief of the sarcophagus, god great;









and that to the god on the left hand:—









        
neter pen ur em tuat neter âa neb Âmentet

God this (is) great in the underworld, god great, lord of the underworld.


Beneath the boat are a beetle-headed god and disk adored by the soul of the deceased,³ and the hawk of Horus; above are winged *ut'ats*. The beetle-headed god stands upon a circle in which the double disk of the sun  is being adored by a number of apes, and is enveloped in rays of light which are poured forth from vessels held in the hands of "Nut, the




¹     *Su neter âa.*

²         *Âuset neter sent henut Âmentet.*






³         *Âusâr neter âtf Nesi-Âmen maâtcheru.*

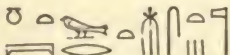
great lady, genetrix of the gods,"¹ and "[Isis], mighty goddess in the underworld, mistress of Âmenta."² Below is repeated

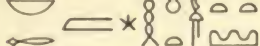
 *ut'at neb neferu*, "ut'at, lord of beauties," and a lion-headed goddess stands on each side of the circle.

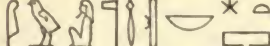
IV. "Shu , great god, lord of the underworld."³ On the right hand are Nephthys and a ram-headed god holding , and on the left are Isis and a ram-headed god holding .

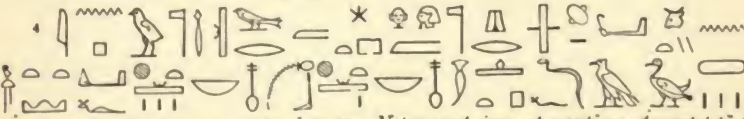
On the sides, at the head of the coffin, are painted :—


The soul of the deceased in the form of a human-headed hawk, accompanied by Isis and Nephthys in the form of winged uræi wearing disks, and the four canopic jars which contain the intestines from the body of the deceased. Under each wing is Anubis, jackal-headed, wearing the crowns of the north and the south , with , and before him is the sceptre , with double *menät* , offerings, and winged *ut'at*. The inscription above him reads, "May Anubis, great god, mighty one in the underworld, chief in Neter-*χert* (the underworld), and in the coffin, president of Âmenta, give all things good and pure, all things good and pleasant and an offering of *t'efa* food."⁴ On the right hand is Anubis seated,  and on the left is the god Cheperâ,⁵ the great god, the "self-produced," beetle-headed.

¹  *Nut urt mest neteru.*




²  *Neb âa em tuat henut Âmentet.*






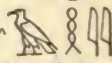
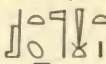
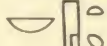
³  *Shu neter âa neb tuat.*


⁴ 
*Ânpu neter âa ur em tuat her em Neter-*χert* âm ut *χenti* en Âmentet *šaf*
*χet neb nefer âb χet neb nefer bener χetep t'efa.**

⁵  *Cheperâ neter âa.*










On the right hand side of the coffin are painted :—










I. The god Ptaḥ-Seker-Āusār, hawk-headed, holding ; above him is inscribed, "Ptaḥ-Seker-Ausār within the hidden chamber";¹ "Thoth, lord of divine words, great god, lord of the underworld,"² ibis-headed, wearing crown , and standing by the side of a table of offerings; and "Nephthys, divine sister, daughter of Rā, mistress of the underworld," holding  in her right hand. These three divine beings are asked to "grant offerings of flowers and fruit and *t'efa* food, and all pleasant things" to the deceased.³










II. 1, Horned lion-headed god  *Qaba*; 2, human-headed god  *Net'et*; 3, human-headed god  *Āmu-āa*; 4, bee-headed god  *Bennet*, *ḫeper t'eseḫ*; "Bennet, the self-produced"; 5, ape-headed god  *Āmen-en-tuat*; 6, ape-headed god  *Nahī*; 7, goddess  *Āuset neter sent*, "Isis the divine sister"; and 8,  *Nebt-ḫet*, "Nephthys."




III. Disk of the sun on the horizon, and in it deceased standing on steps adoring a ram-headed god, above which is written  *Senek*. Behind is Isis or Nephthys, in the form of a winged serpent, wearing disk.


IV. The three gods Bennu, the self-produced, Hāpi and Qebḥsennuf, and inscriptions entreating them to give offerings

1          *Met an Ptaḥ-Seker-Āusār ḫer ab Setabet.*

2          *Tḫuti neb neter t'etḫu neter āa neb Āmentet.*









3          *tāt-sen ḫetep sennu t'efau ḫet neb bener.*

of food to the deceased.¹ Each god holds the crook  and flail , and has an altar with lotus flowers and  before him.







V. "Horus, the avenger of his father,"² wearing crowns of the north and south, holding  in his hands; "Nut, great lady, genetrix of the gods,"³ in the form of a woman-headed buckle; Osiris ram-headed; and "Isis, divine sister, mistress of the [beautiful] house."⁴







VI. Standard, with disk and plumes, emblem of Osiris and kneeling figure of Nephthys before a table of offerings.








































Above are six lines of inscription which read:—



















       
ân Neb-het neter sent ârit Rā hent pa









"Behold Nephthys, divine sister, daughter of Rā, mistress of the house

     
nefer t'et - set, ren - nek senti ur âu
beautiful, says she,— Weep for thee the two sisters mighty, is



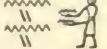




     
xnem-k âu âb ren - nek mesu en
united with thee joy of heart. Weep for thee the children of

                  
                   
tā-f xet neb nefer âb Hâpi neter âa neb Amentet tā-f hetep t'esau Qebhsenu tā-f
ta ârp.

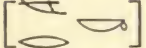






²      
³      
⁴      










 pa - k t'am en nut - k Uast
house thy and the young men of town thy Thebes.










 āāui - ā ḥer nini en ḥrā - k nefer
Two hands my are paying homage to face thy beautiful.











 mer - k bener en ḫat - ā ter em ḥeq
Love thy (is) pleasant to body my, O hailed as prince











 āu āb merti ḥer āu šef-k
of joy of heart, Merti, president of the Is awe thy

 em taiu nebu em ḥeq taiu āu - ā em
in lands all, as prince of the world. I am













 ḥa - k em sent se - k Ḥeru em ne'tet
behind thee as a sister, and son thy Horus as an avenger

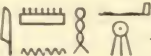

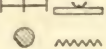




















 ḥrā-k er ṭer ḫeft - k nebu
of thee, to destroy enemies thy all."

On the left hand side of the coffin are painted:—

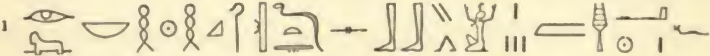
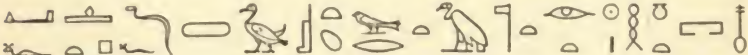
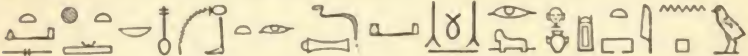
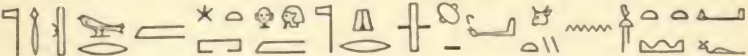
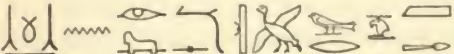
I. Osiris, wearing crown with plumes and disk, to whom is offered  by Anubis, a table of offerings, and Isis. The inscriptions read, "May Osiris, lord of eternity, prince of everlasting, traversing millions of years during the period of his life, grant an offering of *t'esa* food; may Isis, mighty lady,

divine mother, daughter of Rā, mistress of the beautiful house, grant all good and pure things, and oil and bandages for Osiris in the coffin, the great god; may Anubis, the great god, mighty one in the underworld, chief in Neter-χert and in the coffin, at the head of Āmenta, grant linen bandages for Osiris Nesi-pa-ur-shef¹ triumphant”!




II. 1, Man-headed god  *Amen-hā*, surrounded by rays of light; 2, horned goat-headed god  *Serget*, 3, bearded god  wearing disk; 4, god  *Rekh*, with head of flame; 5, the god *Cheperā*  beetle-headed; 6, hawk-headed god  *Uben*; 7, horned, man-headed god  *Keti*; and 8, cat-headed god  *Mā*.





III. Disk of the sun on the horizon  and in it deceased adoring a horned hawk wearing a disk, above which is written  *Ba en Rā*, “the soul of Rā.” Behind are a winged serpent, *ut'ats*,  and .

IV. The three gods Nefer-Ātmu, Mesθā and Ṭuamāuteḥ, and inscriptions entreating them to give offerings of food to





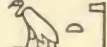






 *Aūsār neb heḥ heq t'etta sebebi*


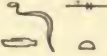
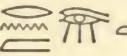



*heḥ em āhā-f tā-f heṭep t'esa Auset urt mut nelert ārit Rā hent pa nefer tāt-s
 χet neb nefer ābt ma' menχet Aūsār her āb āat Ānpu neter āa ur em tuat heṭep
 em neter χert ām ut χenti en Amentet tā-f menχet en Aūsār Nesi-pa-ur-shef
 maātχeru.*




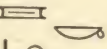
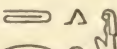

the deceased.¹ Each god holds the crook  and whip , and has an altar with lotus flowers and  before him.

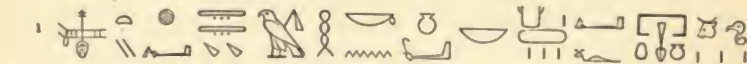
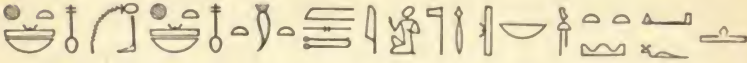
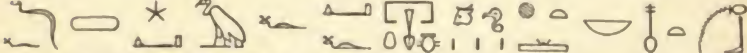
V. A  crowned with  on each side of which is a table of offerings, Isis and Nephthys holding  in each hand, and "Thoth, lord of divine words, scribe of the gods,"² ibis-headed, wearing the *atef* crown .

VI. Standard, with disk and plumes, emblem of Osiris, and kneeling figure of Isis before a table of offerings. Above are five lines of inscription which read:—







      
ân Auset urt mut neter ârit Râ hent
"Behold Isis, mighty lady, divine mother, daughter of Râ, mistress

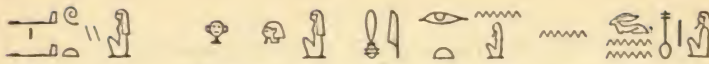
     
Amentet t'et - set renem - â nek âb - â xer
of the underworld, says she, Weep I for thee, heart my hath

     
ment nuk set - k mert - k rer - â pa - k
pain. I am daughter thy, darling thy. Go round I house thy,

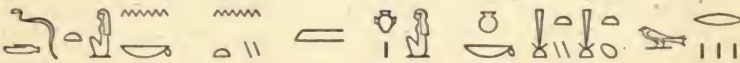
Nefer Temti xu taiu Heru hekennu neb ka tã-f perxeru ta ârt âh apt xet neb nefer âb xet neb nefert beneret Mesbâ neter âa neb Amentet tã-f hetep t'ef Tuamâutef tã-f, etc.

²      



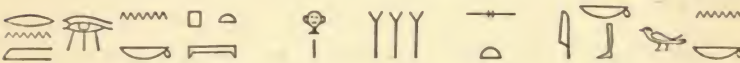
 āāni - ā her tep - ā mā ārit - nā en Un-nefer

two hands my [are] on head my as did I for Unnefer.



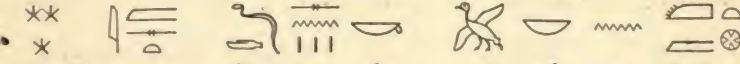
 t'eṭ - ā nek enti em āb - ā nuk senti ur

Say I to thee what [is] in heart my, I, the sister mighty.



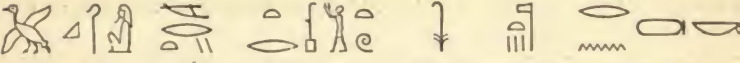
 renem - nek pet her set ākeb - nek

Weeps for thee heaven, streaming with tears [is] it; lament for thee



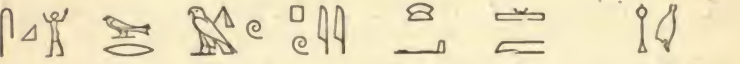
 χabesu ām set t'eṭ - sen k pa neb en Qamt

the stars in it, and say they to thee, O lord of Egypt,



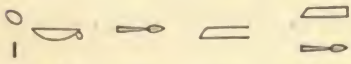
 pa heq meriti ter - tu suten neteru ren - k

O prince beloved, adored art thou as king of gods, name thy






 seqa ur Heru pui χāā em he't

exalts greatly Horus this, diademed with the white crown.




 se - k χer em maātχeru

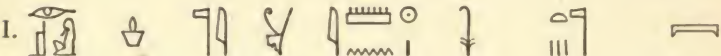
Son thy speaketh with triumph"!

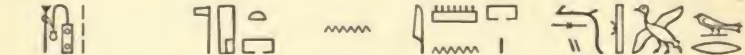
At the foot are painted a *tet* , emblem of Osiris, wearing plumes, disk and horns , Isis and Nephthys each in the form of a buckle , a man-headed, and a rat (?) -headed god. The inscriptions entreat these gods to give gifts of *t'efa* food to the deceased.


V. *The Inner Coffin of Nesi-pa-ur-shef.*

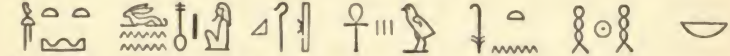
(Description of the Outside.)

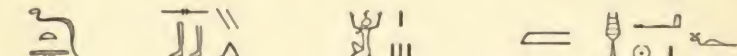
The outside of the coffin is inscribed and ornamented as follows. The top edge is ornamented with a row of uræi , beneath which are two lines of inscription which, beginning over the head and continuing along each side, read :—

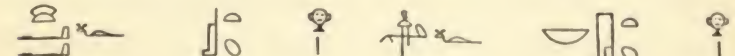
I. 
 Åusâr âtef neterâ en Åmen-Râ suten neteru her
"Osiris, father divine of Åmen-Râ, king of the gods, president"


 ân neter het en Åmen - pa Nesi - pa - ur -
of the scribes of the divine house of the Åmen temple, Nesi - pa - ur -


 šef maâtχeru t'et - f ânet' hrâ-k Åusâr χenti
shef, triumphant ! Says he, Hail to thee, Osiris, at the head


 Åmentet Un-nefer heq ânχiu suten heh neb
of Åmentet, Unnefer, prince of the living, king of eternity, lord of


 t'etta sebeci heh em āhā - f
everlasting, traversing millions of years during life his,


 χāā - f Åuset her unam - f Neb - het her
diademed is he with Isis on right hand his and Nephthys on



ābt - f



se Rā



em sa

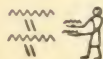


ṭep - f



ḥer

left hand his, and the son of Rā as a protector of head his, to



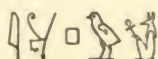
nini



en ḥrā-f



nefer



Ānpu



ḫenti



saḥ

adore face his beautiful; [hail] Anubis, at the head of the hall



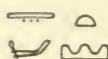
neter ḥet



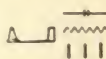
neteru



nebu



Ta-sert



ṭā - sen

of the divine house; [hail] gods all of Tasert; may grant they



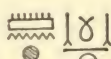
perḫeru



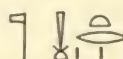
āḥ



apt



menḫet

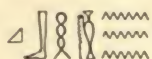


neter sentrā



merḥ

sepulchral meals, oxen, ducks, linen bandages, incense, wax,



qebḥ



ārp



ārt



ḫet



neb



nefert



ābtet



ḫet

libations, wine, milk, things all beautiful, pure, things



neb



nefer



bener



em



ṭāt



en

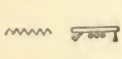


pet



qema

all beautiful, pleasant, of the giving of heaven, of the production



en



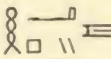
ta



ān



en



Hāpi

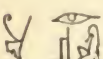


em



teph - f

of earth, of the bringing of Nile from cavern his,



en Āusār



uā



āten



en



t'ebā maāt



en



Uast



āb

to Osiris, only one, vicar of the seal (?) of law of Thebes, priest,



ḥer



ābt



em



Āpt

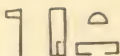
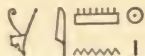
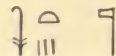
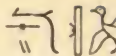


ḥer





ān






president of the fine art chamber in the Āpts, president of the scribes




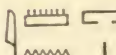
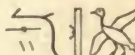
 neter het en Āmen-Rā suten neteru Nesi - pa - ur -
of the divine house of Āmen-Rā, king of the gods, Nesi - pa - ur -

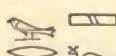





 šef maātχeru
shef, triumphant!"

II. 











 Āusār ātef neterā en Āmen-Rā, suten neteru her
" Osiris, father divine of Āmen-Rā, king of the gods, president

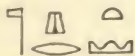
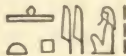



 ān neter het en Āmen - pa Nesi - pa -
of the scribes of the divine house of the Āmen temple, Nesi - pa -







 ur - šef maātχeru t'eṭ - f ānet' hrā-ten naiu
ur - shef, triumphant! Says he, Hail to you, O ye







 nebu Āmentet paut neteru āat āmi
lords of the underworld, and [you] cycle of gods great in

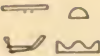
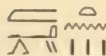
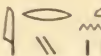
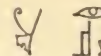
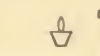

 Neter-χert hetepi enti em ṭuat
the underworld, and ye resting ones who are in the underworld,

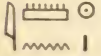
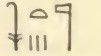
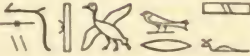
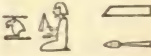
 st'eri neteri baiu ānχiu enti en
ye who are reposing, ye mighty souls, ye living ones who are in

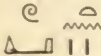
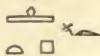
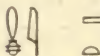

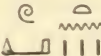

 Ānt saḥi enti em āat neteru nebu
the grave, ye mummies who are in the tomb, [hail] gods all of


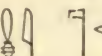
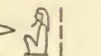

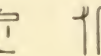
 Ta-sert māi - ten āri - ten en Āusār ātef neterā en
Tasert, come ye, protect ye Osiris, father divine of


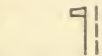
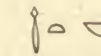

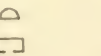
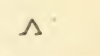

 Āmen-Rā suten neteru Nesi - pa - ur - šef maātχeru
Āmen-Rā, king of the gods, Nesi - pa - ur - šef, triumphant!

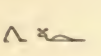
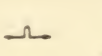
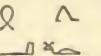
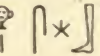


 t̄au-ten hetep - f mā hetep t̄au-ten neteri
Grant ye that may rest he as those who rest. Grant ye might

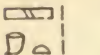
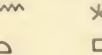

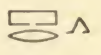

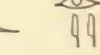
 ba - f mā neteriu χu - f user - f
to soul his like the mighty ones. May be mighty he, may be powerful he

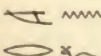
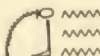

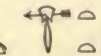
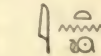

 χer paut neteru āat nebu het per
before the cycle of the gods great, lords of the temple. May come forth

 āq - f ān šenā - f her sbau sebexet
and enter he, may be without repulse he at the doors and the pylons


 šeta ent tuat per ba - f āri
secret of the underworld. May come forth soul his to do

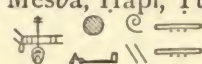







 mer - nef āb - f su em satet āten
what wishes he. May refresh he himself in the beams of the disk,




 en Ausâr âb her âbt neter het en

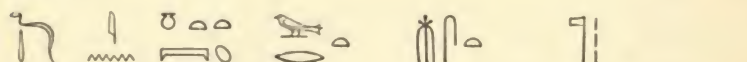
Osiris, priest, president of the fine art chamber, divine house of the

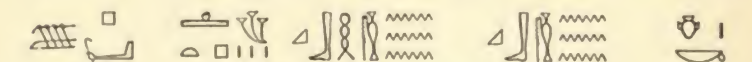

 Amen-pa âtef neterâ âb en Amen Nesi-pa-ur-shef
Amen temple, father divine, priest of Amen, Nesi-pa-ur-shef."

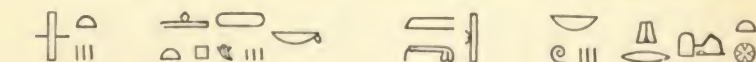
On the rounded end of the coffin is painted a figure of Nut, "the genetrix of the gods," accompanied by Isis and Nephthys in the form of winged serpents. The line of inscription on the right hand entreats Nephthys to grant to the deceased sepulchral offerings of the best, and in that on the left Isis is entreated to do the same. Beneath Nut are the four children of Horus, Mes θ â, Hâpi, T \ddot{u} amâutef, and Qeb \dot{h} sennuf, and two figures of  *Nefer Atmu xui tauî*, "Nefer Atmu, the strengthener of the two lands."

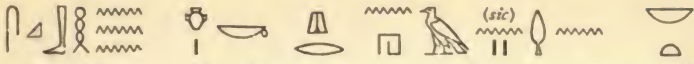
On the the right hand side, beginning from the foot, are the following scenes:—

I. The goddess Nut standing in a Persea tree, before the tomb of the deceased Nesi-pa-ur-shef, pouring out water from a vase  for his soul, which stands below drinking from its hands; behind kneels the deceased offering incense  to the goddess. The inscription which relates to this scene reads:—


 ân Nut urt mest neteru
 "Behold Nut, mighty lady, genetrix of the gods [says she],

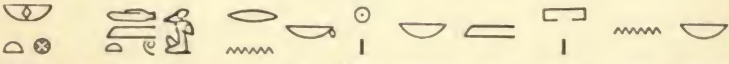

 sešep hetepu qebh qebh âb-k
Receive [thou] offerings and cool water, may be refreshed heart thy


 âmt hetepu - k embah nebu xer-âba
with them. May be offerings thy in the presence of the lords of Cher-âba.



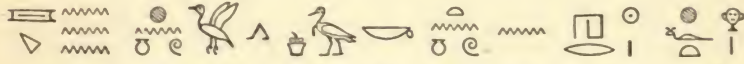
 sequebh âb - k xer neha en nebt

May be refreshed heart thy under the sycamore of the lady of



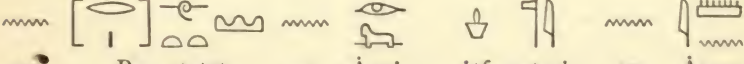
 Hebt temtu ren - k hru neb em pa en neb

Hebt, may be recited name thy day every in the house of the Lord



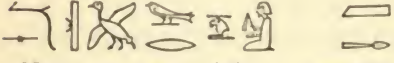
 mer xennu ba - k tennu en hru xeft

of the Lake, may alight soul thy every day opposite





 en Re - statet en Âusâr âtf neterâ en Âmen

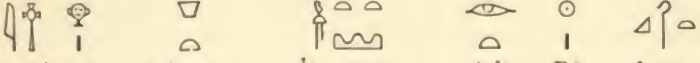
Re - stau, Osiris, father divine of Âmen,



 Nes - pa - ur - šef maâtχeru

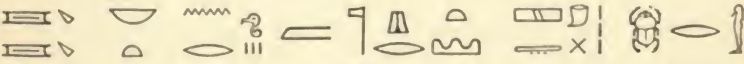
Nesi - pa - ur - shef triumphant"!

II. The deceased standing by the side of a table of offerings adoring the "mistress of Âmenta," who stands in a shrine holding a sceptre and a knife  in her left hand, and  *ân*χ in her right hand; she has two faces, one that of a lion, and the other that of a crocodile. The deceased says :—



 ânet' hrâ hent Âmentet ârit Râ heqt

"Hail to thee, mistress of the underworld, daughter of Râ, princess of



 Hât-ta¹ nebt nerâu em Neter-χert šeta xeper

Hâtta, lady of terrors in the underworld hidden, who art

¹ See Brugsch, *Dict. Géog.*, p. 273.


xenti


tuat


urt


âru


erma


māχait

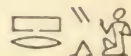
at the head of the underworld, mighty one, guardian near the balance


hru

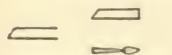

sâp


hât


tât-s

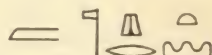

peri - â

on the day of testing hearts. May grant she that may come forth I


em maâtχeru


embaḥ


uru

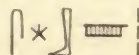

em Neter-χert

with triumph in the presence of the mighty ones in the underworld,


ân



senātu





her

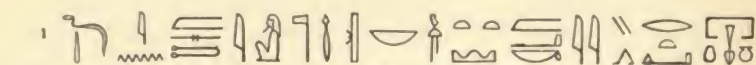
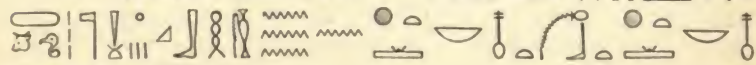
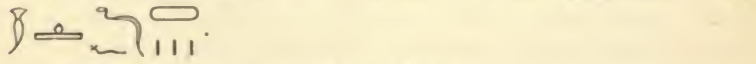
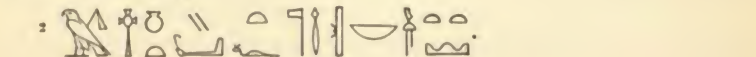

sebau




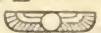

tuat







not may be turned back I at the gates of the underworld."






III. Double shrine in which are seated the four children of Horus before tables of offerings; each god holds , and at his head is a winged *ut'at*. The two lines of inscription read, "O Mesṯâ, great god, lord of Âmenta, verily come, grant sepulchral meals of cakes, oxen, ducks, incense, libations, all things good and pure, all things good and pleasant, and an offering of *t'efu* food."¹






IV. Scene in Âmenta. Râ, holding , , and  enthroned in a shrine in a boat, being rowed across the sky over the folds of the serpent of darkness, Âpepi, which Horus, "the avenger of his father, great god, lord of Âmenta,"² is piercing with a spear. Over the back of the boat



















are seated, 1, the cynocephalus ape of Thoth , wearing disk and crescent, 2, the god Shu , and 3, the god . Over the shrine is the winged disk . The deceased stands adoring, and the inscription reads:—







  t'et- f  anet' hrā - k  neb  neteru  Āmen-Rā
Osiris, . . . says he, Hail to thee, lord of the gods, Āmen-Rā,







 Heru- χuti  uben - k  sep sen  pest - k  sep sen
Harmachis. Risest thou, risest thou, shinest thou, shinest thou,

 xu - k  nut - k  nāi  uāa - k  tā - k
makest splendid thou heaven thy, cometh boat thy, givest thou

 hrā - k  her  Āmentet  nefert  setem - k  āaiu
face thy over the underworld beautiful. Hearest thou the acclamations

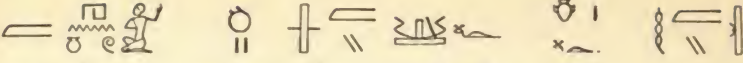
 en  āmi - χet  set  ānχ  āf - k  ruț  met - k
of those who follow after it. Lives flesh thy, germinates seed thy,

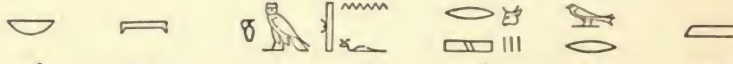
 seq  kesu- k  renpā  āt - k  neteri  ba - k
may be joined bones thy, may grow limbs thy, may be strong soul thy

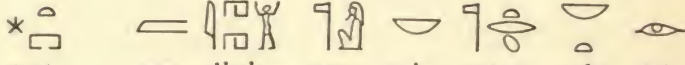
 šeps  seχa (?) - k  emsa  χeft - k  qețu  uāa - k
sacred, mayest thou . . . after enemies thy. The sailors of boat thy


¹ Here follow the usual titles of Nesi-pa-ur šef.

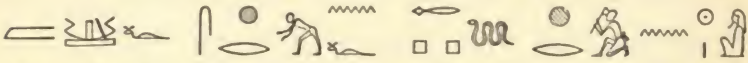
² *Sep sen*, lit. "time second," indicates that the words before it are to be repeated.

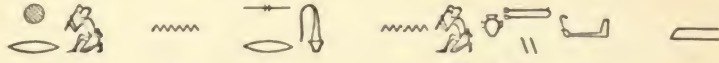

 em hennu sep sen ami uaa - f ab-f net'emi
are rejoicing, rejoicing in boat his. Heart his rejoiceth



 neb pet xnem-nef res ur em
the lord of heaven. He joineth to himself joy, the mighty one in

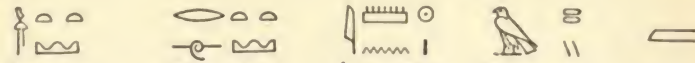

 tuat em aheh neter neb netert nebt ari
the underworld is in rejoicing. God every, goddess every, make



 aaui en Amen-Ra Heru-uti maa - ten su xaa
acclamations to Amen-Ra Harmachis [when] see ye him diademed




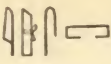






 em uaa - f seker - nef Apep xer en Ra
in boat his. Overthrown has he Apepi, enemy of Ra,






 xer en ser Nubti em
has overthrown the flame, in


 unnut-f Nek an re - f ut'a
hour his, of Nek (the devil), turned back is mouth his, traverseth

















 Amentet Re-stetet Amen-Ra Heru-uti em
the underworld and Re-stau, Amen-Ra Harmachis in












 an ut'a senb er t'etta sep sen ta - k pest' - k
life, strength, and health for ever and for ever. Grant thou light thy

								
em	re	en	âsi	urh - k	χat - â	em		
in	the gate	of	the tomb,	anoint thou	body my	with		









			
ânnu - k		Âusâr	
colour (?) thy,		Osiris, Nesi-pa-ur-shef, triumphant !	









V. The goddess Nut separated from the embrace of the god Seb by "Shu, son of Râ, the great god, lord of Ma[nu],"² who stands beneath her with upraised hands and arms. The god Seb lies prostrate at his feet. On the right hand side of Shu are:—1, "the living soul of Osiris,"³ in the form of a man-headed hawk; 2, "the great god of Âmenta," ram-headed; and 3, Isis in the form of a winged serpent. On the left hand are also, 1, the "living soul of Osiris"; 2, the "great god of Âmenta," ram-headed; and 3, Nephthys in the form of a winged serpent. The inscription referring to the ram-headed god on the right reads:—

					neter pen ur em pet, "this god (is)
					great in heaven";
					that to the god on the left,
					neter pen ur em tuat, "this god is great in
					the tuat" (underworld). On each side of the bent form
					of the goddess are, 1, a ram
					ba en pet, "the
					soul of heaven"; and 2, the deceased kneeling, with hands
					uplifted in adoration. To the right of this scene are two
					lines of inscription which read:—


									
ân	Seb	erpā	neteru	χu	se - f	Heru			
Behold	Seb,	prince of the gods glorifying son his							Horus,



¹ I have omitted the titles.









































²        

³        

On the left hand side, beginning at the head, are the following scenes:—

I. Deceased offering incense and libation by the side of a table of offerings. Thoth, "lord of law," ibis-headed, and Isis with outstretched wings, standing one on each side of a standard , with disk and plumes, emblem of "Osiris, lord of eternity."

II. Thoth, ibis-headed, wearing , and holding  by the side of a table of offerings. To the left two lines of inscription, duplicate of that on the right side, scene VI.








III. Osiris seated. To the right of him Isis, Nephthys, Shu and Heka  ; the first three of these gods have  in the right hand, the fourth has a staff in the form of a serpent. To the left of Osiris are Thoth and Horus. Beneath these gods is a serpent, part of the body of which is erect on the left hand side. Beneath the serpent is a throne with steps on each side ; one side is ornamented with the sun's disk shedding rays of light , , , and . On it is also inscribed   *pa nefer*, "the beautiful house." To the right of the throne is a crocodile-headed quadruped with horns, called     *neb tuat Renenet*, "Renenet, lady of the underworld"; to the left is a similar animal called     *neb tuat Shanai*, "Shanai, lord of the underworld." Further to the left is a serpent-headed god holding a knife in each hand, and above is inscribed                      

Nut,	aa	nerâu	xenti	ta	enenet
<i>Nut, mighty one of terrors at the head of the land of rest(?),</i>					

uâ	neteri	her	âb	er ta	ur	tuat - tu
<i>only one, mighty one, within</i>						









IV. The scene of the weighing of the heart against Law in a balance. On the support of the balance sits a cynocephalus ape, the index is held in one hand of Anubis, and the chains to which the pans are attached, in the other. The chains are formed of links made of *tet* and *sa* ; the emblem of stability represents Osiris, and the buckle Isis. Under the right arm of the balance kneels the deceased, "Nesi-Âmen, triumphant"! receiving his heart in his left hand, and his two eyes in the right; above him is a rectangular man-headed object which is described as , "Maât, mistress of Amenta." To the right of the balance stand the deceased, having on his head, and in each of his upraised hands; a *maât*-headed figure with one upraised arm and hand; "Âmentet, mistress of the house of life"; the goddess Maât holding deceased by the hand, and two tables of offerings. To the left of the balance is Thoth recording the result of the weighing; Horus "the avenger of his father, great god;" the beast Amemit (*i.e.*, devourer), part hippopotamus, part lion, and part crocodile; all these stand before Osiris seated in a shrine accompanied by Isis. The speech of Thoth is as follows:—

ân	Tehuti	neb	neter t'etu	ân	maât	en	paut
<i>Behold Thoth, lord of divine words, scribe of law of the cycle</i>							









neteru xer tef Āusār neb ḥeḥ māki

of the gods, before father Osiris, lord of eternity [says he], " Verily










Āusār ātef neterā en Āmen Nesi - pa - ur - šef maātḫeru

Osiris, father divine of Āmen, Nesi - pa - ur - shef, triumphant








em useḫt Maāt er ḥenā - k er sapt

in the hall of double law is with thee for the trying of









āb - f er māḫa embah t'at'anut āāt

heart his in the balance before the divine chiefs mighty,









nebu tuat su qem maāti ān

the lords of the underworld. He is found right and true, not









qemtu seḫef neb nu ta āb - f per

is found defect any of earth [in] heart his, he comes forth









em maātḫeru em useḫt Neterḫert tātā - nef āb - f

in triumph from the hall of the underworld. Gives to him heart his









Ānpu āmi ut ḫenti neter het ḥenā

Anubis in the coffin, at the head of the divine house, and









maa - f ḥāt - f er āuset trāt - f ba - f

two eyes his ; heart his is upon seat [its] in season its. Soul his









er pet xat - f er tuat mā sesi

is in heaven, body his is in the underworld, like the followers of




Ḥeru āmmā xat - f tāṭā Ānpu āmi xent

Horus. Grant that body his may place Anubis in the innermost part of

en pa nefer āmmā-nef hetep em Re-statet









the beautiful house, may be given to him offerings in Re - stau,

embah Unnefer t'etta








in the presence of Unnefer, for ever" !

The inscription relating to Osiris reads:—





ān Āusār neb ḥeḥ ḥeq t'etta sebei

Behold Osiris, lord of eternity, prince of everlasting, traversing

ḥeḥ em āḥā - f tāṭ - f per - ā

myriads of years in period of life his, " May grant he that may come forth I

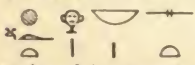










em maāt xeru em use xt maāt

with triumph in the hall of double law."

The two lines of inscription to the left of the shrine state that Isis and Nephthys will give the usual sepulchral gifts to the deceased.

V. Shrine in which stand Anubis (?) jackal-headed, Osiris ram-headed, and Isis lion-headed.

VI. The entrance to the tomb of the deceased in the Theban mountain, above which the soul of the deceased is seated. From the mountain comes forth the goddess Hathor in the form of a cow, wearing disk and plumes, and a Hathor-headed *ānχ* round the neck. The inscription reads  *χeft neb-set*, "opposite her lord." Beneath is "Anubis, great god, lord of Amenta," jackal-headed, wearing . The scene is filled up by winged serpents,  and .

On the foot of the coffin are painted the goddess Nephthys with upraised arms, from which hang  ; the four children of Horus, Mes θ ā, Hāpi, Ṭuamāutef, and Qeb η sennuf; the goddess Amentet, and a serpent-headed deity. The inscriptions at the extreme end of each side state that Isis and Nephthys will grant to the deceased the usual sepulchral offerings.

Length, 6ft 1½ in.; width at shoulders, 1ft. 9 in.; at foot, 1ft. 1½ in.

VI. *Outer Coffin of Nesi-pa-ur-shef.*






(Description of the Outside.)¹


This coffin, like that which was placed inside it, is made in the shape of a mummy; the head-dress is painted green, the face yellow, the hands are crossed over the breast, and the inscriptions and scenes upon it are painted in light and dark green, yellow, and red upon a white ground. The beard is wanting, as also are the objects which were originally held in the hands. The cover was fixed to the coffin by means of eight dowels into which pegs of wood were driven. The scenes upon it are painted on a larger scale, and with the inscriptions are substantially the same as those found on the inner coffin. The necklace is of the same pattern, the arms and wrists are ornamented in the same way; the arrangement of the scenes is the same, but many details are here omitted. Beneath the figure of Nut with outstretched wings are three lines of inscription, but large parts of them are effaced. The two scenes on the projecting foot of the cover

¹ N.B. The inside of the cover is neither painted nor inscribed.

lack the inscriptions which accompany the same scenes on the cover of the inner coffin. The inscriptions on the other parts of the cover, which are identical with those on the inner coffin, are not repeated here.

Around the outside edge of the coffin are two lines of inscription which contain the same text as those on the edge of the inner coffin. The scenes painted on the outside, beginning at the foot on the right hand side, are as follows:—


I. The tomb of the deceased in the Theban mountains and *tets* ; on the top is written  *Ausâr*, "Osiris," Hathor in form of a cow, winged serpent (Isis), Anubis, the goddess Maât, and standard ; before these stands the deceased offering a vessel  and , incense.


II. Deceased in a shrine standing by the side of a table of offerings, making an offering of  to Mesâ, Hâpi, Tuamâutef, and Qebhsennuf, the four children of Horus.




III. The goddess Nut raised from the embrace of Seb by Shu; on each side is the soul of the deceased by the side of a table of offerings.



IV. Thoth in a shrine.


V. Osiris, ram-headed, with horns and uræus. The deceased in a shrine offers incense to him.














VI. Nephthys standing with upraised hands and arms, and double .

VII. Standard, with plumes and disk, emblem of Osiris, the goddess Isis and the deceased offering .














VIII. Thoth, ibis-headed, adoring Osiris, seated, behind whom stand Isis and Nephthys; serpent and serpent-headed god who holds a knife  in each hand; throne, with steps on each side, ornamented with  and .

IX. The goddess Maât, the god Cheperâ, Râ, ram-headed, and the god Heka in the boat of the Sun sailing across the sky. Beneath the mummy of the deceased, upon which fall rays of light, are disks and stars  proceeding from an inverted head of the hawk of Horus.  To the right are














offerings, uræus and stand , and a hawk-headed god; to the left are offerings, a vulture, and a bearded man-headed god. The deceased stands by the side of a table of offerings and says:—














ānet' hrā - k Rā Ḥeru-χuti Temu ka her āb Ānnu
Hail to thee, Rā Harmachis Atmu, bull within Heliopolis!









uben - k sep sen pest - k sep sen χuu - k
Risest thou, risest thou, shinest thou, shinest thou, glorious art thou,

χii - k nāi uāa - k tā - k pest - k em
splendid art thou coming in boat thy! Cast thou radiance thy in



            




re en āsi - ā urh - k χat - ā em ānnu - k
the door of tomb my, anoint thou body my with colour (?) thy,

Āusār Nesi - pa - ur - šef maātχeru
Osiris, Nesi - pa - ur - shef, triumphant!

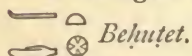
X. Horus leading the deceased into the presence of Osiris, behind whom stands Isis.

XI. The goddess Nephthys holding  in her upraised arms and .


Inside, on the bottom of the outer coffin, is painted on a purple ground a figure of the god Osiris in the form of  with human face and arms and hands, holding  and .

The scenes painted below the necklace on the outside of the cover are as follows:—


I. Winged disk with uræi; by the side of each wing

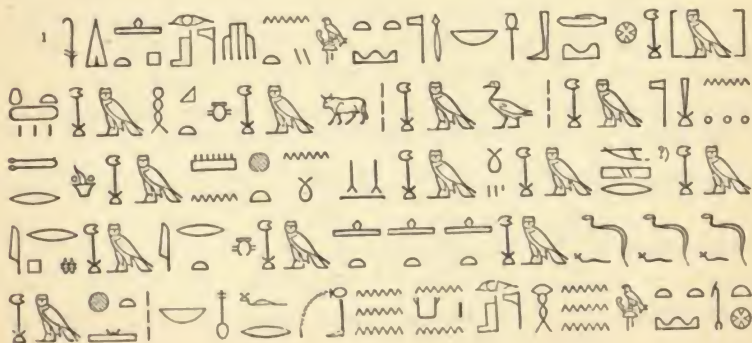


Behutet.













II. The heart of the deceased being weighed against Maāt ; Thoth leading the deceased into the presence of Horus and Osiris; the four children of Horus standing upon a lotus flower; Isis, Nephthys, Mesbā, Hāpi, Ṭuam-āutef, Qebhsennuf, two crocodile-headed gods, Horus and Thoth; these last four gods represent some of the forty-two “assessors.”

III. Inscription, which reads¹:—“ May Osiris at the head of the underworld, great god, lord of Abydos, grant a royal offering; thousands of cakes, thousands of jugs of beer thousands of oxen, thousands of ducks, thousands of incense thousands of linen bandages, thousands of vessels of oil, thousands of vessels of wine, thousands of vessels of milk, thousands of offerings, thousands of offerings of *t'efau* food, thousands of all beautiful and pure things to the *ka* of Osiris, the water-carrier of the western part of Thebes.”



















































IV. Mummy of the deceased lying on a bier, beneath which are the four Canopic jars containing his intestines; Anubis stands by the bier giving  *ānχ* “life” to the mummy; on each side is a hawk wearing a disk. The inscriptions read, “Behutet, great god, lord of heaven, Shu, may he grant all offerings of *t'efa* food and things,” “Behutet,



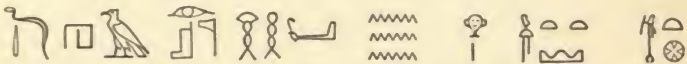
The inside of the cover is blank ; it was fastened to the coffin by means of eight dowels.


On the bottom of the coffin inside are painted: 1, The goddess Nut,  standing in a persea tree pouring out water for the soul of the deceased, which stands beneath drinking it from its hands ; 2, three lines of inscription in which Osiris is entreated to grant sepulchral meals to the deceased ; 3, serpent, on the neck of which is  ; and 4, Horus (?), standing wearing crown and plumes, and holding in his hands the crook , whip, , and sceptre . On the rounded end of the coffin are , , , on the right hand side is Nephthys standing on , on the left is Isis standing on , and on the foot  .

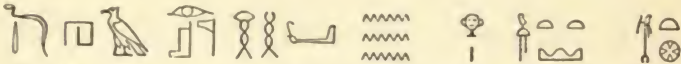
• On the outside of the coffin, between yellow and red lines, is a line of inscription, painted in green upon a white ground, which reads :—


									
suten tā	hetep	Rā	Hēru-χuti	her	neteru	per			
<i>Give a royal oblation Rā Harmachis, chief of the gods coming forth</i>									
									
em	χut	Tem	neb ta	Ānnu	Ptaḥ - seker -				
<i>from the horizon, Ātmu, lord of the land of Heliopolis, Ptaḥ - Seker -</i>									
									
Āusār	her āb	šetat	Ānpu	χenti	neter saḥ				
<i>Āusār within the tomb, Anubis at the head of the divine hall,</i>									
									
tā - f	hetepu	nebt	t'efau	nebt	en				
<i>may give he offerings all, t'efau food all, to</i>									
									
ka	en	Āusār	uaḥ māu	Pa - kepu.					
<i>the ka of Osiris, carrier of water, Pa - kepu.</i>									


The inner coffin, measuring 5 ft. 11 in. in length, which contains the mummy, has upon it the greater number of the scenes which are painted upon the outer coffin. The few inscriptions on the cover are of no interest, and the scenes are, if anything, more rudely drawn; the method of ornamentation is the same. On the outside of the coffin are two perpendicular lines of inscription which read:—







I. 
 Ha Ausâr uaḥ māu ḥer Âmentet Uast
"Hail, Osiris, carrier of water over the west of Thebes,


 pa - kep maâxeru mes Arru
Pa - kep, triumphant, born of Arru."

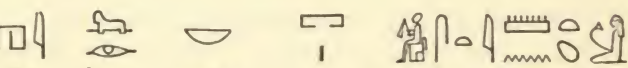
II. 
 Ha Ausâr uaḥ māu ḥer Âmentet Uast
"Hail, Osiris, carrier of water over the west of Thebes,

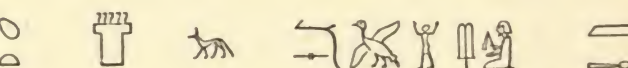

 pa - kep se uaḥ māu Âmen - ḥetep - ît
Pa - kep, son of the carrier of water Âmen - ḥetep - ît,

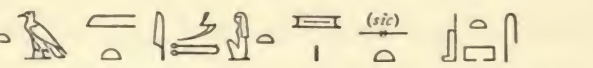

 maâxeru
triumphant."

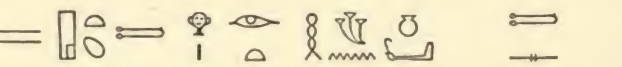
On the head are disk of the sun ☉, beetle , *sen* , and emblems of the west , and east ; on the foot is a bull (Osiris), wearing disk and uræus, carrying mummy of the deceased upon his back; before him is a vessel of incense . The pedestal at the back of the coffin has the emblem of stability  painted upon it.

6. Calcareous stone jar, for holding intestines, with cover in the form of a man's head to represent Mesthâ ; the face is painted yellow. On the front of the jar is inscribed :—

1. 
 Hà Âusâr nebt pa Šepset - Âment
Hail, Osiris, lady of the house, Shepset - Âment,

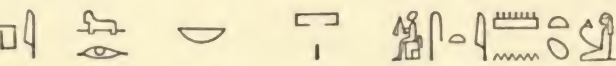
2. 
 set sa sâb Nes - pa - qa - šuti maâtχeru
daughter of the councillor, Nes - pa - qa - shuti, triumphant !


3. 
 ta meri set âuset-s
Fashioneth thee he that loveth thee ; may her place be


















4. 
 em het - θ her ârit hennu 0es
in house thy to make completion and resurrection.

16 in. high.

7. Calcareous stone jar, for holding intestines, with cover in the form of a dog's head to represent Hâpi ; on the front of the jar is inscribed :—






































1. 
 Hà Âusâr neb pa Šepset - Âment
Hail, Osiris, lady of the house, Shepset - Âment,

2. 
 set mer nut t'at Nes-pa-qa-šuti maâtχeru
daughter { of the superintendent of the town, } the governor, Nes-pa-qa-shuti, triumphant !

3.        
 hep · ti net se se - à
Runneth to thee daughter my(?)
4.         
 er àuset - f àm - t her sam xat enti
upon seat its in thee to unite bodies of

17 in. high.

8. Calcareous stone jar, for holding intestines, with cover in the form of a jackal's head, to represent Tūamāutef; on the front of the jar is inscribed :—























1.               
- Hâ Âusâr neb pa Šepset Âment
Hail, Osiris, lady of the house, Shepset - Âment,
2.            
- set sâb Nes - pa - qa - šuti maâtχeru
daughter of the councillor, Nes - pa - qa - shuti, triumphant!
3. *               
- ṭua - māut - f en Rā ḥer-t
 • Rā over thee,
4.                
- ḥer tem âb - f âm-t en t'etta
that may not depart he from thee for ever.

16½ in. high.


9. Calcareous stone jar for holding intestines, with cover in the form of a hawk's head to represent Qebhsennuf; on the front of the jar is inscribed :—















- | | | | | | | | | |
|--------------|----------------|----------------|-------------------|-------------------------|--|--|--|--|
| 1. | | | | | | | | |
| Hâ | Âusâr | neb | pa | Šepset - Âment | | | | |
| <i>Hail,</i> | <i>Osiris,</i> | <i>lady of</i> | <i>the house,</i> | <i>Shepset - Âment,</i> | | | | |

B. C.

2.        
 set mer nut t'at Nes-pa-qa-šuti maāt χ eru
 daughter { of the superintendent of the town } the governor, Nes-pa-qa-shuti, triumphant!
3.      
 iu net Qeb χ -sennu-f bā χ
 Comes to thee Qeb χ sennuf, overflowing
4.        
 em qeb χ her āu χ mā - f hru neb
 with cool water, to scatter abroad libations his day every
 17 in. high.



BOXES FOR HOLDING USHABTIU FIGURES.

10. Rectangular wooden box, with raised rounded ends, for holding *ushabtiu* figures. On the outside of the cover is painted a boat , and round the outside of the box is written:—

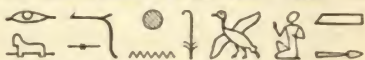
-         
 ān Āusār nebt Tēttē χ tā - f hetep
 "Behold Osiris, lord of Tattu, may give he offerings
-         
 nebt t'efau neb en Āusār Pa - χ re χ - er - āā maāt χ eru
 all, tchefau food all to Osiris, Pa - χ rat - er - āā, triumphant."

The sides of the box are kept together by wooden pegs.

Thebes, XIXth dynasty. 11½ in. x 11 in. x 6¼ in.

11. Rectangular wooden box, in the form of a shrine , on the sides of which are painted:—1. The doors of the tomb with bolts ; 2. The four children of Horus, Mesthā, Hāpi, Tūamāutef, and Qeb χ sennuf; 3. Standard, with disk and plumes, emblems of Osiris, and Isis and Nephthys in the form of uræi; and 4. Two bearded men and two snake-headed

gods. The figures are painted green and red upon a yellow ground. The sixteen small green glazed faience *ushabtiu* figures which are in it do not belong to the box. Each figure is $3\frac{3}{4}$ in. high, and is inscribed with one line of hieroglyphics which read:



Äusär Nesi-χensu-pa maätχeru, "Osiris, Nesi-Chensu-pa-[chret], triumphant." Fifteen of the figures have both hands crossed over the breast, and one has the left hand only laid on the breast, while the right arm hangs straight by his side. A variant of the name which occurs is In the bottom of the box are some fragments of a papyrus and the linen in which it was wrapped; the few traces of characters which remain on one of the pieces show that it was written during the Ptolemaic period.

Thebes, XIXth dynasty. $15\frac{1}{2}$ in. \times $9\frac{1}{2}$ in.

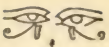

12. Rectangular wooden box, in the form of a shrine on the sides of which are painted: 1. The doors of the tomb with bolts ; 2. Five bearded man-headed gods, each holding a knife in his hand; 3. *tet*, having horns, disk and plumes emblem of Osiris, and Isis and Nephthys in the form of serpents. Over the side on which doors of the tomb are painted are three winged disks with pendent uræi, and over the other three sides is a design composed of buckles and *tets* .

Thebes, XIXth dynasty. $15\frac{1}{2}$ in. \times 9 in. (at base).

13. Uninscribed rectangular wooden box, with raised, rounded wooden ends; the inside and outside are covered with a thin layer of plaster. Thebes. $8\frac{1}{4}$ in. \times $4\frac{1}{4}$ in. \times $4\frac{1}{4}$ in.

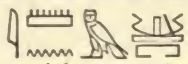
(Presented by the late Rev. Greville J. Chester, B.A.)

14. Sepulchral wooden box, in the shape of a tomb, for holding *ushabtiu* figures, on the cover of which is inscribed in Demotic the name of the person for whom it was made. The wooden hawk which now surmounts it belongs to another box. On the sides are painted: 1. Two figures of



The front of the stand is ornamented with  and each side with a design . In the stand, in front of the figure, is a rectangular cavity, in which was placed a portion of one of the intestines of the deceased, mummified, and wrapped in linen bandages. The cavity was closed by a wooden cover, sealed with wax, on the top of which was a wooden figure of the hawk of Horus wearing a disk; the hawk faced the figure of the god.

Ahmim, about B.C. 400. 23½ in. high.

USHABTIU FIGURES.

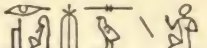
16. White limestone *ushabti* figure, with hands crossed over the breast; the face is painted red, the eyebrows and eyelashes black, and the head-dress blue with yellow stripes. It was made for  Amen-em-uâa, and is inscribed in hieratic with a version of the 6th chapter of the Book of the Dead in six perpendicular lines.

Thebes. Height, 9¾ in.

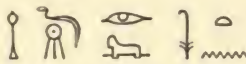
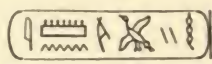
17. White limestone *ushabti* figure of Sen-net'em, an officer in the "seat of law," with hands crossed over the breast; the face is painted red, the eyebrows and eyelashes black, and the head-dress green. In the right hand is a plough , in the left a whip  and rope sack. The figure is inscribed with six lines of hieroglyphics in black, which contain a version of the 6th chapter of the Book of the Dead. They read:—

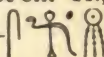
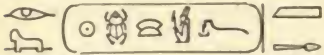


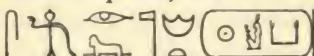
Thebes. Height, 9 in.


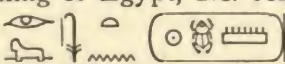
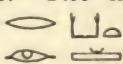
18. White limestone *ushabti* figure of Mesu; the face is red, the head-dress black, and the hands are crossed over the breast. The inscription is  *Âusâr Mesu*, "Osiris Mesu."
Thebes. Height, 5¼ in.

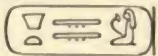
19. Blue glazed faience *ushabti* figure of Pi-net'em II., king of Egypt, B.C. 1040. The right hand is laid upon the breast, and the left arm hangs by the side. The inscription reads:—

  ¹
het' Âusâr suten Âmen-meri Pi-net'em
Shine upon Osiris, King, Pi-net'em, beloved of Âmen.
Thebes. Height, 4¼ in.

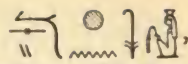
20. Blue glazed faience *ushabti* figure of Pi-net'em II., king of Egypt, B.C. 1040. The inscription reads:—
 *se-het' Âusâr χā-χeper-Râ Âmen-setep-[en] maâtχeru.*
Thebes. Height, 4¼ in.

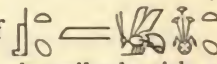
21. Blue glazed faience *ushabti* figure of Maât-ka-Râ, a divine queen, about B.C. 1040. The inscription reads:—
 *se-het' Âusâr neter hemt Maât-ka-Râ.*
Thebes. Height, 4½ in.

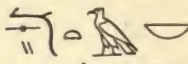
22. Blue glazed faience *ushabti* figure of Men-χeper-Râ (Pinet'em III.), king of Egypt, B.C. 1040. The inscription reads:—
  ⁽ⁿ⁾ *se-het' Âusâr suten Men-χeper-Râ er âri kat.*
Thebes. Height, 5½ in.

23. Blue glazed faience *ushabti* figure of the royal daughter and royal mother Hent-taiu , about B.C. 1040, inscribed with a version of the 6th chapter of the Book of the Dead.
Thebes. Height, 6 in.





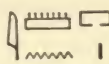
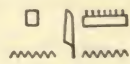

¹ For the history of the priest-kings, Pinet'em II., Pinet'em III., and the royal ladies Maât-ka-Râ, Hent-taiu, Nesi-chensu, Âuset-em-χebit, etc., see Maspero, *Les Momies Royales de Dêir el-Bahari*, Paris, 1889.

24. Blue glazed faience *ushabti* figure of , Nesichensu, a lady of the college of Amen-Rā at Thebes, inscribed with part of the 6th chapter of the Book of the Dead. Height, 6¼ in.

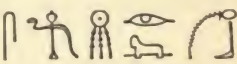
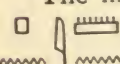
25. Blue glazed faience *ushabti* figure of , Anset-em-ḫebit, a queen, about B.C. 1040, inscribed with a version of the 6th chapter of the Book of the Dead. Thebes. Height, 5½ in.


26. Blue glazed faience *ushabti* figure of , Nesi-ta-neb-āser, a princess, about B.C. 1040, inscribed with a version of the 6th chapter of the Book of the Dead. Thebes. Height, 5½ in.







































27-30. Four blue glazed faience *ushabtiu* figures, inscribed:

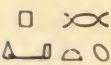
      
 Āusār ḥer ān en Āmen-pa Pen-Āmen maatḫeru

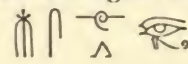
"Osiris, president of scribes of the Āmen temple, Pen-Āmen, triumphant"!

The inscription on No. 28 reads:—
 *sehet' Āusār āb Pen-Āmen.* Thebes. Height, 3½ in.

31. Upper part of a green glazed faience *ushabti* figure made for a "divine father" of Āmen, called  Meno-em-hāt, inscribed with a text different from that usually written on these figures. The fragments of the lines which remain are as follows:—

1.             
 2.             
 3.             

39. Green glazed faience *ushabti* figure made for  Pe-tā-Nit, inscribed with the 6th chapter of the Book of the Dead.
Height, $4\frac{1}{4}$ in.

40. Green glazed faience *ushabti* figure made for
son of *Sta-u'tat*, triumphant 
mes Sta-u'tat maāt xeru. Height, $4\frac{1}{8}$ in.

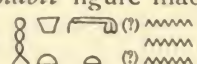
41. Green glazed faience *ushabti* figure. Part of the inscription is effaced, and the other part is badly written and illegible.
Height, $4\frac{1}{8}$ in.

42. Green glazed faience *ushabti* figure made for a woman whose name is illegible. Presented by the Rev. C. Beult.
Height, $3\frac{3}{4}$ in.

43. Fragment of green glazed faience *ushabti* figure.

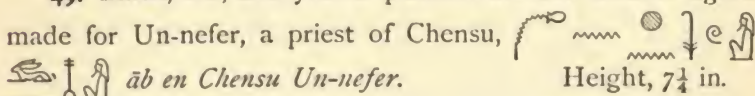
44. Green glazed faience *ushabti* figure uninscribed.
Height, $2\frac{5}{8}$ in.

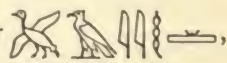
45. Green glazed faience *ushabti* figure with illegible name.
Height, $4\frac{1}{2}$ in.

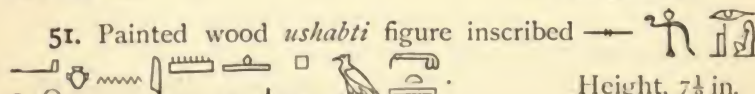
46. Painted red terra-cotta *ushabti* figure made for "the lady of the house," Hent-met (?)  .
Height, $6\frac{1}{4}$ in.

47. Painted red terra-cotta *ushabti* figure made for a man whose name is illegible.
Height, $5\frac{5}{8}$ in.

48. Twelve uninscribed, rudely made terra-cotta and faience *ushabti* figures.

49. Black, red, and yellow painted wooden *ushabti* figure made for Un-nefer, a priest of Chensu,  *āb en Chensu Un-nefer.*
Height, $7\frac{1}{4}$ in.

50. Painted wood *ushabti* figure made for  ,
Pai-net'em.
Height, $7\frac{3}{4}$ in.

51. Painted wood *ushabti* figure inscribed  .
Height, $7\frac{1}{2}$ in.

52. Painted wood *ushabti* figure, the characters on which appear to be modern. Height, $8\frac{1}{2}$ in.

53. Painted wood *ushabti* figure uninscribed.

Height, $4\frac{3}{4}$ in.

54. Four uninscribed wooden *ushabti* figures.

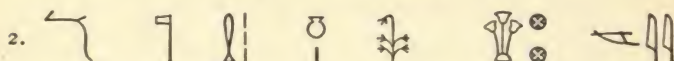
MODELS OF OFFERINGS.

55. Red terra-cotta conical model of a cake or offering, inscribed, in relief, with the name and titles of Meri ; portions of the colour with which the larger end was painted still adhere to the characters. The text reads :—

1. 

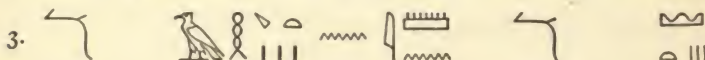
neter hen hes en Āmen Meri

Prophet singer of Āmen, Meri.

2. 

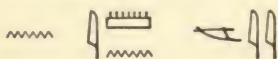
mer neter hen nu resu meht Meri

President of the prophets of the south and north, Meri.

3. 

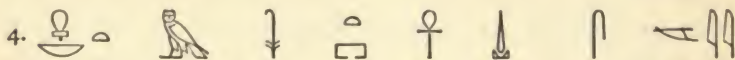
mer ahet en Āmen mer set

Superintendent of the farms of Āmen, superintendent of the estates



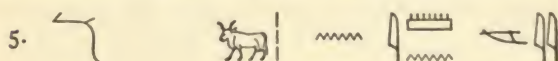
en Āmen Meri

of Āmen, Meri.

4. 

net em suten pa ānχ ut'a senb Meri

Chancellor in the royal house, life, strength, health, Meri.











5. 

mer aḥ en Āmen Meri.

Superintendent of the cattle of Āmen, Meri.

Thebes. Length, 9 in., width $3\frac{1}{4}$.




56. Red terra-cotta conical model of a cake with three lines of inscription, in relief, which read:—













1.  
 âmχi χer
The watchful adorer before
2.     
 Âusâr suten se en Keś
Osiris, the royal son of Kush (Ethiopia),
3.   
 Meri - mes
Meri - mes.¹ XVIIIth dynasty. Thebes. Length, 6½ in.

57. Red terra-cotta conical model of a cake inscribed, in relief, with figure of the deceased adoring the disk of the sun in the solar bark, and three lines of illegible hieroglyphics.





Thebes. Length, 6½ in.

SEPULCHRAL STELÆ.

58. Fragment of a limestone tablet of Ānch-meri (?), with figures of Anubis, Nephthys (?) and Thoth, in low relief, seated by the side of an altar, on which are laid three lotus flowers. Thoth is called "lord of    Cher-āba." The inscriptions over the altar, and Ānubis and Nephthys, are mutilated. Beneath this scene is a line of inscription which reads:—


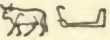
           
 Âusâr āb en Men-χeper-Rā, em māt Ānχ-meri āri en
 Osiris, priest of Men-χeper-Rā (Thothmes III.), Ānch-meri, son of

XVIIIth dynasty, B.C. 1600. 9½ in. x 7 in.

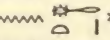
59. Limestone fragment inscribed with    
 χā mī Rā Teḥuti-mes, "Thothmes, diademed like Rā," the prenomen of Thothmes I., king of Egypt, about B.C. 1633.

¹ The cover of the coffin of this dignitary is in the British Museum (Egyptian Gallery, No. 1001). For an account of him see Brugsch, *Egypt under the Pharaohs*, Vol. I., p. 472, and Wiedemann, *Aegyptische Geschichte*, pp. 380, 394.



This fragment appears to have been cut out from one of the tombs at Thebes. XVIIIth dynasty. $21\frac{1}{2}$ in. \times 10 in.

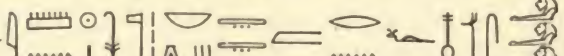
60. Fragment of fine limestone from the wall of a temple or tomb, on which, in low relief, is a figure of the hawk of Horus, wearing the crowns of Upper and Lower Egypt , standing over the signs  *kanext*, "mighty bull," which formed part of the "banner" name of the kings of the XVIIIth (?) dynasty.

Thebes or Abydos, XVIIIth(?) dynasty. 14 in. \times $6\frac{1}{2}$ in.

61. Fragment of fine limestone stele, inscribed with the figure of a king making an offering to a god; behind him stands the son "of his body,"  *en xat-f*, with libation vase. The cartouche which contained the name of the king is unfortunately mutilated. 18 in. \times 12 in.

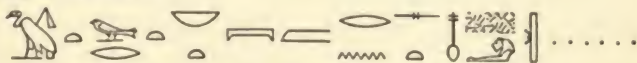
62. Rounded limestone tablet of Amen-em-heb, inscribed with the following scenes:—


1. Winged disk with uræi. Boat of Amen-Rā, in which is a sepulchral chest, ornamented with buckles and *tes* , containing the mummy of the deceased lying on a bier; in the front of the boat, on a standard , is a bearded lion, having horns and plumes on his head. The ends of the boat terminate in rams' heads, each of which wears a disk, crown, plumes and uræi. The inscription

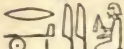









reads:— *Āmen-Rā*
























































































































































































































































































































































suten neter neb nest tauī em ren-fnefer Uxr-hāu, "Āmen-Rā, king of the gods, lord of the thrones of the two lands, in his beautiful name Uxr-hāu."

2. Boat of Mut, wife of Āmen-Rā, in which is a shrine as in scene 1. Each end of the boat terminates in a head of Mut, wearing crowns of Upper and Lower Egypt. The inscription reads:—







3. Boat of Chensu in Thebes, in which is a shrine as in scenes 1 and 2. Each end of the boat terminates in a hawk's head, wearing disk and uræus . The inscription



65. Rectangular soft stone stele, made and inscribed for  Rāi; the inscriptions on the top right hand corner are mutilated. On the upper half is a figure of Osiris, seated, holding  and  in his hands; on the back of his throne is the hawk of Horus, and behind stands        "Isis, great lady, mistress of Amenta," wearing plumes. Before Osiris is a table of offerings, and by its side stands the deceased making an offering of lotus flowers and incense to the god. The inscription above reads, "May Osiris, at the head of Amenta, prince of the underworld, lord of Tēṭēṭ, within Abydos, lord of every god, give a royal oblation."¹ The mutilated inscription above the deceased Rāi states that he was "superintendent of the storehouse," and "triumphant before the lord of Amenta."


On the lower half of the stele is represented a table of offerings, to the left of which sit                                                            

                                                            

                                                            

                                                            

                                                            

                                      

from the neck of each; under each wing is inscribed

Behutet neter aa, "Behutet, great god." 2. The deceased, a woman, standing by the side of a table, and a libation vase on stand, adoring Rā-Harmachis,  who wears  and holds  and  in his hands. The inscription reads:—

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩, *Heru-χuti neter āa neb pet neteru*,
 "Harmachis, great god, lord of heaven and of the gods."






3. The deceased adoring the god Tmu, who wears the crowns of the north and south, and holds  and  in his hands.



The inscription reads :— , *Tmu neb tawi Annu*, "Atmu, lord of the two lands and Heliopolis."

These scenes are divided from the inscription which occupied the lower part of the tablet by a line of *çakeru* ornaments,

This tablet was made during the period immediately preceding the Ptolemies. 14½ in. x 11¼ in.


14½ in. × 11¼ in.








67. Upper part of a rounded, roughly made limestone stele on which are inscribed Ω *sen*, , and two lines of inscription which entreat the god Osiris to give sepulchral meals to the deceased,    . Under this,













the deceased stands by the side of a table of offerings, in the presence of Osiris seated; on the table are cakes, fruits, and flowers. In the scene beneath are "the father of his mother," and "the mother of his mother, the lady of the house," each by the side of a table of offerings . The inscriptions read:—


















Ahmîm, 11 in. \times 7 $\frac{5}{8}$ in.

68 Limestone stele of Er-ārit-ru (?) inscribed with winged disk and pendent uræi, and a scene in which the deceased lady is represented standing with her son (?) by the side of a table of offerings, with both hands raised in adoration to Rā, hawk-headed, and wearing . The inscription reads:—

















         
 Rā Ḥeru-ḫuti neb pet Seb erpā neteru
Rā Harmachis, lord of heaven, Seb, prince of the gods,

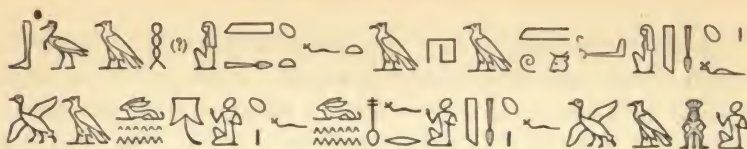
           
 tā - f ḫet neb nefer āb en ka en Āusār
may give he things all good, pure to the ka of Osiris,

         
 Er - ārit - ru (?) maātḫeru se en Ḥeru, maātḫeru.
Er - ārit - ru (?), triumphant, son of Ḥeru, triumphant!

On the side is     Rā neter āa neb pet,
 “Rā, great god, lord of heaven.”

Aḥmîm. Ptolemaic period. 11½ in. × 7 in.

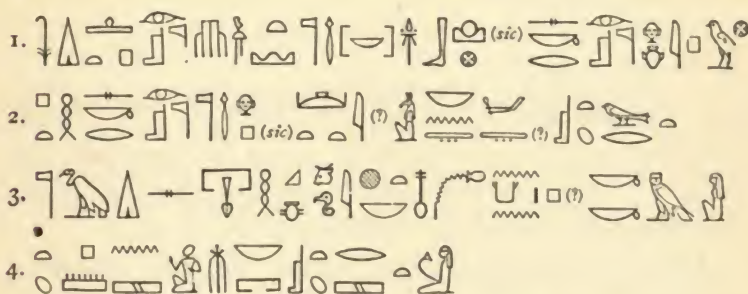
69. Rounded limestone stele, on the upper part of which are inscribed Isis  . Osiris, lord of eternity              



Mut-f 0es en Áusâr Áuset $\chi\alpha\theta$ *maât* χ *eru neb pa-f Tabah*
maât χ *eru set-f Tahamu maât* χ *eru se-f Pa-unen se-f Unnefer*
maât χ *eru se-f Pa-Bes.* 1. His mother was Auset-chāā-th,
 a singer of Osiris, triumphant! Tabah was the lady of his
 house, triumphant! Tahamu was his daughter, triumphant!
 Pa-unen was his son, Un-nefer was his son, triumphant!
 Pa-Bes was his son, triumphant!

Ahmîm, Ptolemaic period. 16 in. \times 8½ in.

70. Rounded limestone stele of Pekkem, on the upper
 part of which is a scene in which the deceased is standing
 by the side of a table of offerings adoring Osiris, Isis, and
 Nephthys. Above is the winged disk with pendent uræi,
 and below are four lines of partly erased inscription which
 read :—



1. *Suten hetep* $\tau\alpha$ *Áusâr* χ *ent Ámenta neter āa neb Ábtu*
Seker Áusâr her āb Ápu

2. *Ptah-Seker-Áusâr neter āa her āatet Ánpu neb en*
ta-serta Áuset urt




3. *neter mut t̄ā-s per* χ *eru heq āh āpt ā* χ *et neb nefer ab*
en ka en p kekem

4. *set P-menš mes neb pa Áuset-rešt.*

“ May Osiris, at the head of the underworld, the great
 god, lord of Abydos, and Seker-Osiris within Apu (Pano-
 polis), and Ptah-Seker-Osiris, great god, resident of the

tomb, and Anubis, lord of the Holy Land, and Isis, great lady, divine mother, give sepulchral meals of beer, beef, ducks, and all good and beautiful things to the genius of P-kekem, daughter of P-mensh, born of the lady of the house, Åuset-reshet."

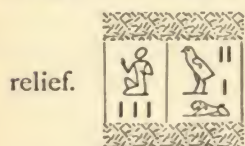
Ahmim, Ptolemaic period, 16 in. x 12 in.

71. Upper part of a stone stele. Deceased, seated, holding a flower , to his nose, and his son, standing by the side of a table of offerings, pouring out a libation  before him. Above are the two *ut'ats*  and *Q'sen*.

From Karnak. $6\frac{1}{2}$ in. x $4\frac{3}{4}$ in.

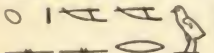
72. Sandstone fragment, from one of the Ptolemaic temples of Egypt, with figures in relief of the three spirits of the dawn. 10 in. x 6 in.


73. Sandstone fragment, from one of the Ptolemaic temples of Egypt, with parts of two lines of inscription in








$10\frac{1}{4}$ in. x 6 in.


74. Sandstone fragment, from one of the Græco-Roman temples of Egypt, with a serpent wearing crown and plumes in relief, and an inscription which reads:—

 *se-s mer-s meru.* $20\frac{1}{2}$ in. x 15 in.












75. Rounded sandstone stele, the front of which has been painted a bright red colour. On it are inscribed: 1. The goddess Isis, wearing disk and horns, and holding in her hand the sceptre  *uat'*; before her is a table loaded with offerings.

Above is inscribed     [Isis] lady of










..... 2. The deceased standing by the side of a table of offerings, making an offering. Behind him stand his wife and son holding  *nif* in the right hand, and a palm branch in the left. The names of all three are much effaced, but that of









the man for whom the tablet was made appears to have been , Åpepi. The right hand bottom corner of the tablet is broken away. 12 in. x 9 in.









76. Limestone tablet of Thatha, in the form of a door, the upper part of which is in the form of a cornice of palm leaves, painted in green and red. The first two lines of inscription read:—

          
suten hetep tã Åusâr neter åa neb Åbtu tã - f

"May give royal oblation Osiris, god great, lord of Abydos, may give he

        
perxeru åh åpt sennu neter senðra merhet
sepulchral meals of oxen, ducks, cakes, incense, wax,

       
hetep t'efaut xet nebt nefer åb en ka en
offerings of Tchefau food, things all good, pure, to the genius of the

       
net suten ses Æååå maåtχeru
chancellor royal Thatha, triumphant"!









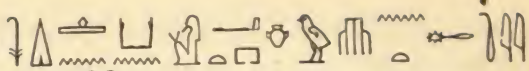
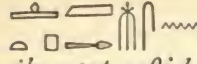
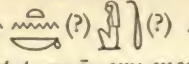
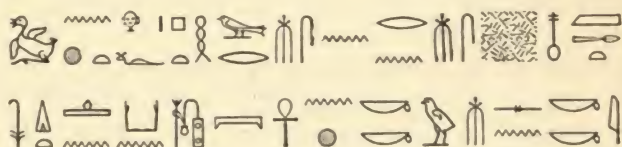
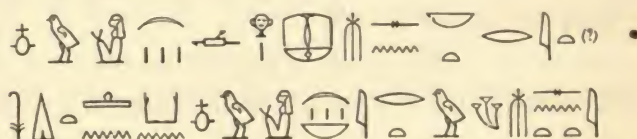
Beneath are the following scenes:—1. Table of offerings , on the left of which is seated the deceased; on the right is a young man standing with one arm raised, and by his side an older man seated at a table of offerings. Over the standing figure is inscribed       

figure behind him 
  *suten tã hetep en ka en ari at*
abu xent-xaθi-hetep maāxeru mes en Tenkth (?).

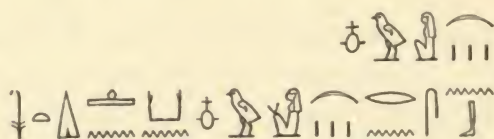
2. Two men seated at table of offerings, above which is inscribed :—



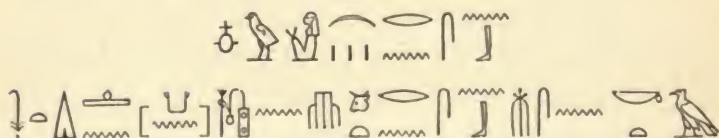
3. Scene as before. The inscriptions read :—



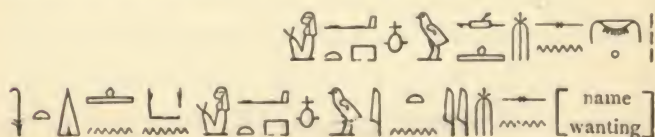
4. Scene as before. The inscriptions read :—





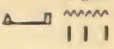










5. Scene as before. The inscriptions read :—













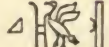
6. Scene as before. The inscriptions read :—





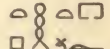









2.     
 âm ut neb Ta-ser t̃ā-sen
in the sarcophagus, lord of the Holy Land, may give they








       
 pert χerut ta heq āh apt menχet neter sentrā merhet
sepulchral meals, cakes, beer, oxen, ducks, bandages, incense, wax,


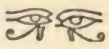
3.         
 χet neb nefert ābt χet neb net'emet bener tātā
things all beautiful, pure, things all sweet and pleasant, of the gifts of

 
 pet qem
heaven, of the products of

4.      
 ta ānnet Hāpi em tephet - f
earth, of the bringing of Hāpi out of storehouse his,

5.       
 en ka en ān Ka - re - mā maātχeru
to the ka of the scribe Karema, triumphant!

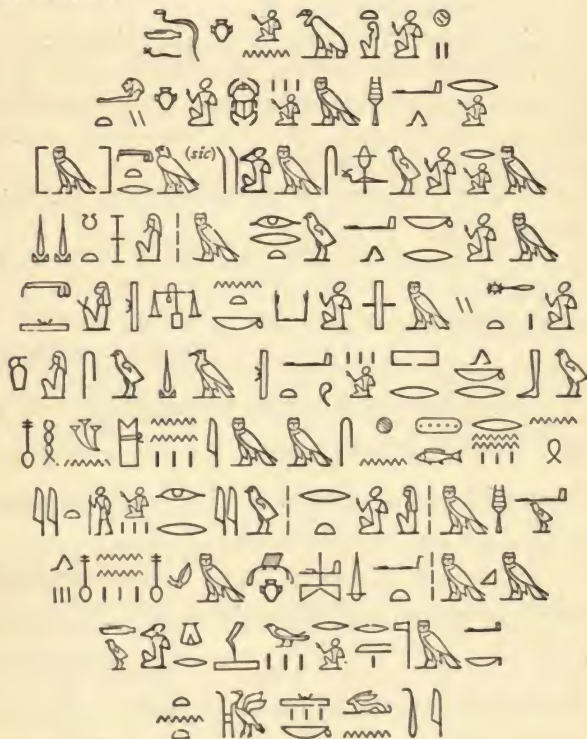
6.       
 t'eṭ - nef ķer - Uast maātχeru χer neter āa
called is he, "landlord of Thebes," triumphant before the god great.

Above the inscription are  and ; the hieroglyphics are inlaid in blue.

Thebes. XIXth dynasty. Height, 15 $\frac{3}{4}$ in.

SCARABS FROM MUMMIES AND RINGS, ETC.

78. Green stone scarab, with setting of gold, inscribed on the base with the 30th chapter (B) of the Book of the Dead. The text reads:—





TRANSLITERATION.


1. T'eṭ-f āb-ā en mut-ā sep sen
2. ḥāti-ā xeperu-ā em āḥā er-ā
3. [em] meteru em se-xesefu er-ā em
4. t'at'anut em āritu āk er-ā em
5. baḥ āri māḫait entek ka-ā āmi ḫat-ā
6. ḫnemu se-ut'a āt-ā per-k er bu
7. nefer ḥen en n ām em seḫen ren-n en
8. šenit āriu ret em āḥāu
9. nefer en n nefer setem āu āb ut'ā t'eṭtu em qem-
10. ṭu ḫer er-ā erma neter māḫ
11. tent-k un-ṯā

TRANSLATION.


1. *Says he, "O heart mine of my mother! O heart mine of my mother!"*
2. *O heart mine of my evolutions! Let there be no obstruction to me*
3. *in evidence, nor stoppage to me by*
4. *the divine chiefs; mayest thou not fall away from me*
5. *before the guardian of the Scale. Thou art my genius in my body.*
6. *The god Chnemu makes strong my limbs. Come thou to the place of*
7. *happiness to which we go. May not make to stink our name*
8. *the Shenit, who make men strong.*
9. *Pleasant to us, pleasant is the joyful hearing at the weighing of words. May*
10. *not be made against me false accusation in the presence of the great god!*
11. *Verily, exceedingly mighty art thou when thou risest!"*


Thebes. $2\frac{3}{8}$ in. long.


79. White glazed steatite oval inscribed   *Cheperā-men*, "Chepera the stablisher." Length, $\frac{1}{2}$ in.


80. Yellowish bronze glazed steatite scarab inscribed with a beetle , the emblem of the god *Cheperā*.


Length, $\frac{5}{8}$ in.

81. Red hard-stone scarab inscribed  *Rā tet*, "Rā, the stable one." Length, $\frac{9}{16}$ in.

82. Brown glazed steatite scarab inscribed  *Rā-ḫepw*, "Rā the creator." Length, $\frac{5}{8}$ in.




83. Yellow paste scarab inscribed  *Rā-neb*, "Rā the lord." Naucratis. Length, $\frac{1}{2}$ in.

84. Light blue glazed steatite scarab inscribed with kneeling king, and  *Rā ānḫ nefer hes*, "Rā the bestower of a happy life." Length, $\frac{3}{4}$ in.


85. Brownish-green glazed scarab inscribed  *Rā men-taiu neferu*, "Rā establishing the two lands [by his] beauties."

Length, $\frac{3}{4}$ in.





86. Steatite scarab inscribed  *Rā-neferu-uah*, "Rā the bestower of beauties." Around this name, or motto, are a double set of  *anḫ*  *ʿt* *anḫ*, "life, stability, life."


Length, $1\frac{5}{16}$ in.

87. Yellow glazed steatite scarab inscribed  "Amen-Rā."


Length, $\frac{5}{8}$ in.

88. Green glazed faience oblong plaque. Obverse, figure of god holding  *anḫ* in his right hand; reverse, the name  *Amen-Rā*, "Amen-Rā."


Length, $\frac{3}{4}$ in.

89. White glazed steatite scarab inscribed  *Amen-Rā*.

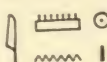

Length, $\frac{3}{4}$ in.

90. Green glazed faience human-headed scarab inscribed  *Amen-Rā*.

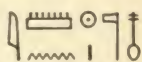
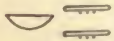
Length, $1\frac{1}{8}$ in.

91. Brownish-gray glazed steatite scarab inscribed  *Amen-Rā* (?)



Length, $\frac{3}{4}$ in.

92. Lapis-lazuli oval. Obverse  *Amen-Rā*.
Reverse 



Length, $1\frac{1}{16}$ in.

93. Gray glazed steatite scarab inscribed  *Amen-Rā*  *neter nefer neb tain*, "Amen-Rā, beautiful god, lord of two worlds."

Length, $\frac{3}{4}$ in.


94. Green glazed faience scarab inscribed  *Amen-Rā*  *neb maāt*, "Amen-Rā, the lord of law."

Length, $\frac{5}{8}$ in.


95. Brown glazed steatite scarab inscribed  *Heru*  *xut neb*



Length, $\frac{1}{2}$ in.




96. Gray glazed steatite scarab inscribed with  *Amsu*, and curved line ornament.




Length, $\frac{7}{16}$ in.


97. Greenish-yellow glazed steatite scarab, inscribed with the names of the gods Ptaḥ and Maāt, . Length, $\frac{9}{16}$ in.


98. Light blue glazed faience scarab, inscribed with Neith  and two uræi . Naucratis. Length, $\frac{7}{8}$ in.


99. Brown glazed steatite scarab inscribed  *Chensu em sa*, "Chensu is protector."

Length, $\frac{1}{2}$ in.

100. Whitish glazed steatite scarab inscribed with two uræi, double  *ānχ*, , emblem of the god Cheperá, and the name  *Nefer hetep*. Length, $\frac{5}{16}$ in.

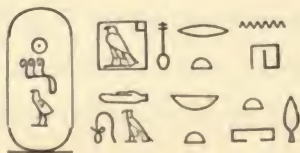
101. Yellow composition scarab inscribed with figure of the god Bes  Naucratis. Length $1\frac{1}{8}$ in.

102. Yellow glazed steatite scarab inscribed with a figure of the god Bes  and two uræi. Length, $\frac{7}{8}$ in.

103. Dark brown glazed steatite scarab inscribed with figure of the god Bes, and a lion-headed god, wearing the feather  on his head. Length, $1\frac{1}{8}$ in.

SCARABS INSCRIBED WITH NAMES OF KINGS.

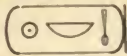
104. Black stone cylinder, pierced, inscribed with the name of Saḥu-Rā, the second king of the Vth dynasty, about B.C. 3533.

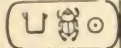


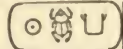





Saḥu-Rā. Ḥetḥert ṯua nefert nebt Nehet

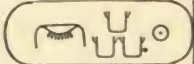
"Saḥu-Rā. Hathor, beautiful, lady of the Sycamore."

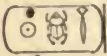
Length, $\frac{5}{8}$ in.

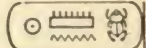


105. Gray glazed steatite scarab inscribed with cartouche containing  *Rā-neb-χeru*, the prenomen of Mentuhetep V., king of Egypt, about B.C. 2500. Length, $\frac{1}{2}$ in.




106. Light green glazed Egyptian faience scarab inscribed  *ka-χeper-Rā*, on each side of which are  . On the back of the scarab is a head of Hathor (?) wearing plumes and head-dress. The characters on the cartouche are probably meant to recall those forming the prenomen of Usertsen I.,  *Rā-χeper-ka*, the second king of the XIIth dynasty, B.C. 2433. Length, $1\frac{1}{2}$ in.




107. White glazed steatite scarab inscribed  i.e. *χeper-ka-Rā*, prenomen of Usertsen I. (?). 
Length, $\frac{9}{16}$ in. 


108. Steatite cylinder inscribed  *Nubkau-Rā*, the prenomen of Āmenemhāt II., third king of the XIIth dynasty, B.C. 2400. Length, $\frac{3}{4}$ in.


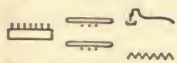
109. Gray-green glazed steatite scarab inscribed with figure of an animal holding a sceptre, child with his finger in his mouth, and cartouche containing the prenomen of Ka-mes,  *Uat'-χeper-Rā*, king of Egypt about B.C. 1700.
Length, $1\frac{1}{16}$ in.

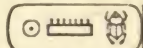


110. Green glazed steatite scarab inscribed    *Men-χeper-Rā hetep her maāt*, "Men-χeper-Rā resting upon Law." The cartouche contains the prenomen of Thothmes III., king of Egypt, B.C. 1600. Length, $\frac{5}{8}$ in.




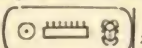


111. Cobalt-blue glazed steatite scarab inscribed    *Suten Rā-χeper-men*, "king Rā-χeper-men" (Thothmes III. ?).
Length, $\frac{1}{2}$ in.

112. Yellowish-gray steatite plaque. Obverse, title of Thothmes III.,    *ānχ Heru ka*, "living Horus,

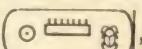
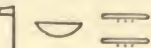

bull [mighty]," and seated figures of Rā  and Horus. Reverse, double prenomen of Thothmes III. $1\frac{3}{4}$ in. \times $1\frac{1}{4}$ in.

II3. Gray glazed steatite scarab, inscribed with prenomen of Thothmes III., figure of the goddess Maāt , and  *men taiu setep en Rā*, "establisher of the two lands, chosen of Rā." Length, $\frac{3}{4}$ in.

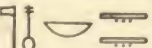

II4. Brown glazed hard-stone scarab, inscribed with the prenomen of Thothmes III.,  *Rā-men-ḫeper*. Above it are a lion , and uræus , and on each side is an uræus wearing a disk. The scarab is ram-headed, and on each wing is a winged uræus. The hieroglyphics are lighter in colour than the groundwork of the base. Length, $1\frac{5}{16}$ in.




II5. Yellow glazed steatite scarab, inscribed with:—
1.  *ḫeper*,  *heq*, and  *ārat*, i.e., the emblems of creation, rule, and divinity; 2. cartouche containing prenomen of Thothmes III., , on each side of which is a vulture; and 3. beetle , on each side of which is an uræus .






Length, $1\frac{3}{4}$ in.


II6. Gray glazed steatite scarab inscribed with cartouche containing the prenomen of Thothmes III., , and the title  *neter neb taiu*, "god, lord of the two countries," and a bearded, man-headed sphinx , and an indistinct object.

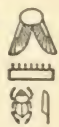
Length, $1\frac{1}{16}$ in.

II7. Yellow glazed steatite scarab inscribed with the prenomen of Thothmes III.,  *neter nefer neb taiu*, "beautiful god, lord of the two earths," and the name of the god  *Āmen-Rā*, "Āmen-Rā." Length, $\frac{3}{8}$ in.


118. Yellow glazed steatite scarab inscribed with the prenomen of Thothmes III., double *maāt* , and the name of the god   *Amen-Rā*, "Amen-Rā." Length, $\frac{5}{8}$ in.

119. Brown glazed steatite scarab, inscribed with the figure of a king, crowned and holding , the emblem of rule, in his left hand, the prenomen of Thothmes III.,   *Rā-men-ḫeper*, and the name of the god   *Amen-Rā*. Length, $\frac{1}{2}$ in.


120. Green glazed steatite scarab inscribed  *Rā-men-ḫeperā*, the prenomen of Thothmes III.






Length, $1\frac{1}{16}$ in.




121. Brown glazed steatite scarab inscribed with double prenomen of Thothmes III., and  *ḫeper uā ḫeper*, "Cheperā, only one, creator." Length, $1\frac{1}{16}$ in.



122. Green glazed steatite scarab inscribed with the prenomen of Thothmes III.  on each side of which are two *uræi*. Length, $\frac{1}{2}$ in.



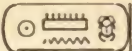


123. Yellow glazed steatite scarab, inscribed with double prenomen of Thothmes III., and    *neter nefer neb tainu*, "Beautiful god, lord of the two lands." Length, $1\frac{3}{16}$ in.

124. Brown glazed steatite scarab inscribed with prenomen of Thothmes III., and    *hetep her maāt*, "resting upon law." Length, $1\frac{1}{16}$ in.

125. Yellowish-green glazed square steatite plaque. Obverse, a tree, on each side of which are two apes. Reverse, *Rā-men-ḫeper*, enclosed in a square border.

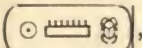


$1\frac{3}{8} \times 1$ in.


126. Light brown glazed steatite scarab inscribed with the prenomen of Thothmes III.,  *Rā-men-ḫeper*, scarab  *ḫeper*, and double .

Length, $\frac{3}{4}$ in.

127. Brown glazed steatite scarab inscribed with a winged disk, cartouche containing the prenomen of Thothmes III.,

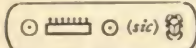




, figure of the god Bes, and two prisoners.

Length, $1\frac{1}{4}$ in.



128. Dark gray glazed steatite scaraboid with two winged disks  and the prenomen of Thothmes III. On the upper side are spiral ornaments.

Length, 1 in.


129. Green glazed steatite scarab inscribed with winged disk, cartouche containing the prenomen of Thothmes III.,

 (sic) , and beetle , emblem of the god Cheperā, on each side of which are an uræus  and  *neb*.




Length, $1\frac{1}{8}$ in.

130. Gray glazed steatite scarab inscribed   *Rā-men-ḫeper*, the prenomen of Thothmes III., enclosed in border of spiral ornament.

Length, $\frac{5}{8}$ in.

131. Brown glazed steatite scarab inscribed with the prenomen of Thothmes III., *Rā-men-ḫeper*, a sphinx , and an indistinct sign.

Length, $\frac{5}{8}$ in.

132. Brown glazed steatite scarab inscribed   *Rā-men-ḫeper* and the emblem of Law,  *maāt*.

Length $\frac{5}{8}$ in.

133. Dark gray steatite cowroid inscribed with the prenomen of Thothmes III. and floral ornaments.


Length, $2\frac{1}{8}$ in.

134. Light yellow glazed scarab inscribed with the prenomen of Thothmes III., jackal (Anubis), and mouse (?).

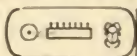






Length $\frac{3}{4}$ in.

135. Green glazed steatite scarab inscribed with the prenomen of Thothmes III., and winged disks with uræi.

Length, $\frac{5}{8}$ in.

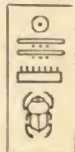
136. Greenish-gray steatite scarab inscribed with the pre-nomen of Thothmes III., on each side of which is an uræus , below is a winged beetle with asps. Length, $\frac{5}{8}$ in.

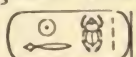



137. Yellow glazed steatite scarab inscribed with the pre-nomen of Thothmes III. and vulture. Length, $\frac{1}{2}$ in.

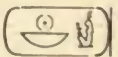


138. Gray glazed steatite scarab inscribed with a cartouche containing the prenomen of Thothmes III., , and       *ānχ Heru tā* "the living Horus."
Length, $\frac{3}{4}$ in.

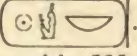
139. Blue glazed steatite plaque. Obverse, figure of the god Set and king; reverse, slightly rounded, inscribed *Rā-taiu (?) men-χeper*. Thothmes III (?).

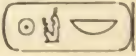
Length, $\frac{3}{4}$ in.

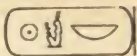



140. Green glazed steatite oval, obverse, β *maāt*, emblem of "law," and  *Āa-χeperu-Rā*, the prenomen of Amenophis II., king of Egypt, B.C. 1566. Reverse, figure of the god Ptah  and the legend   *p hrā nefer*, "the beautiful face."
Length, $\frac{9}{16}$ in.

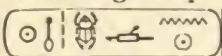
141. Gray glazed steatite scarab inscribed    *Neb-Maāt-Rā mer en Uast*, "Neb-maāt-Rā beloved of Thebes." The cartouche contains the prenomen of Amenophis III., B.C. 1500.
Length, $1\frac{1}{8}$ in.

142. Steatite scarab inscribed *Neb-maāt-Rā* . The cartouche contains the prenomen of Amenophis III., B.C. 1500.
Length, $\frac{5}{8}$ in.



143. Green glazed steatite scarab inscribed with cartouche containing the prenomen of Amenophis III.,  *Neb-maāt-Rā*, on each side of which is an uræus wearing a disk.
Length, $\frac{5}{8}$ in.

144. Blue glazed steatite scarab inscribed with cartouche containing the prenomen of Amenophis III., 
Neb-maāt-Rā, and  *neb šuti*, "lord of plumes."

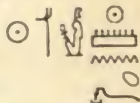
Length, $\frac{5}{8}$ in.

145. Green glazed steatite scarab inscribed with cartouche containing the prenomen of Chut-en-āten or Amenophis IV., 
Rā-neferu-ḫeper-uā-en-Rā, king of Egypt, about B.C. 1500.


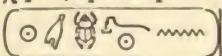
Length, $\frac{1}{2}$ in.

146. Yellow glazed steatite scarab (broken), on which is inscribed the figure of a king offering two vessels  to a cynocephalus ape wearing disk and crescent; above is 
Uṣr-maāt-Rā, perhaps part of the prenomen(?) of Rameses II., king of Egypt, B.C. 1333.

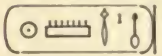



Length, $\frac{3}{4}$ in.

147. Pink glazed steatite scarab inscribed 
Rā-ṣr-Maāt setep en [A]men-Rā, perhaps the prenomen of Osorkon II., king of Egypt, B.C. 866.

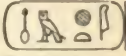
Length, $\frac{1}{16}$ in.

148. Gray glazed scarab inscribed with 
Rā-ḥet'-ḫeper, perhaps a part of the prenomen of Oekeleth II., 
Het'-ḫeper-Rā setep-en-Rā, the sixth king of the XXIInd dynasty, B.C. 833.


Length, $\frac{1}{2}$ in.

149. Brownish yellow glazed steatite scarab inscribed 
Rā-men-āa-nefer, double , double uræus ,
 and .


Length, $\frac{3}{4}$ in.

150. Dark gray steatite scarab inscribed 
Nefer em ḫet maāt.



Length, $\frac{1}{16}$ in.


151. Yellow glazed steatite scarab inscribed 
Rā-neb-maāt.

Length, $\frac{1}{2}$ in.

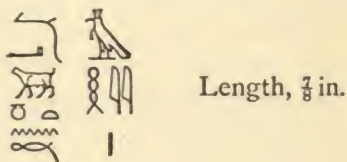
¹ We might read  *ua'*.

SCARABS INSCRIBED WITH THE NAMES OF PRIVATE PERSONS.

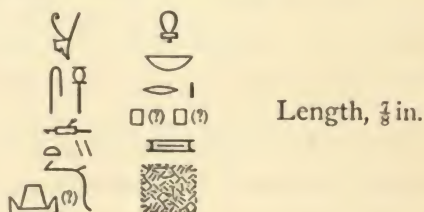
152. Gray glazed steatite scarab inscribed on base with  (?)  *Rā-Sebek(?)neb*. Found at Ephesus.
Length, $\frac{7}{16}$ in.

153. Light green glazed scarab inscribed  *suten rex*,
"royal kinsman."
Length, $\frac{9}{16}$ in.

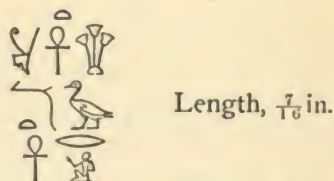
154. Light gray glazed steatite scarab inscribed








155. White glazed steatite scarab inscribed on base



156. Light gray glazed steatite scarab inscribed

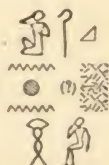


157. White glazed steatite scarab inscribed    
 *net mer pa ser(?) Ākā*, "Ākā, the chancellor, president
of the temple. . . ."
Length, $\frac{7}{8}$ in.

158. Brown glazed steatite scarab inscribed




Length, $\frac{11}{16}$ in.





159. Composition scarab inscribed

Length, $\frac{7}{8}$ in.





160. Yellow glazed steatite scarab inscribed





Length, $\frac{5}{8}$ in.



161. Yellow paste scarab inscribed    *Psemthek*,
 "Psammetichus." Naucratis. Length, $\frac{1}{2}$ in.



162. Yellow glazed steatite scarab inscribed     *hes*
Āmen (?) *uat' p uat'*, "favoured one of Āmen."


Length, $\frac{9}{16}$ in.

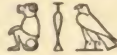

163. Gray glazed steatite scarab inscribed    
āb Āmen-Rā, "a priest of Āmen-Rā." Length, $\frac{1}{2}$ in.



164. Light blue glazed steatite scarab inscribed    
 (sic) *āb Āmen-Rā*, "priest of Āmen-Rā." Length, $\frac{1}{2}$ in.


165. Steatite scarab inscribed   *hes Āmen*, "the favoured
 one of Āmen." Naucratis. Length, $\frac{7}{16}$ in.


166. Yellowish-green glazed paste scarab inscribed  
se Rā, "child of Rā." Naucratis. Length, $\frac{7}{16}$ in.

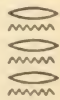
167. Gray glazed steatite scarab inscribed  *hes* . . .
flower(?), and a figure of some animal. Length, $\frac{5}{8}$ in.


168. Light yellow glazed steatite scarab inscribed with
cynocephalus ape of Thoth  *Heru hes*, "favoured
one of Horus," and sphinx . Length, $\frac{9}{16}$ in.

169. Dark yellow steatite scarab inscribed with couchant
animal wearing double plumes , winged uræus, and 
hes maât, "favoured one of Maat." Length, $\frac{1}{2}$ in.



170. Yellow paste scarab inscribed on base  *hes Āāh*,
"the favoured one of the Moon-god."
Naucratis. Length, $\frac{7}{16}$ in.

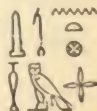
171. Light green glazed steatite scarab inscribed 
neter neb hes, "favoured of the great god." Fine workmanship.
Length, $\frac{9}{16}$ in.


172. Brown glazed steatite scarab inscribed with 
and four wings (?). Length, $\frac{3}{4}$ in.


173. Yellow stone plaque or bead, square, and pierced,
inscribed  *Rā-bener(?) - Auset*.
Length, $\frac{9}{16}$ in.

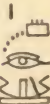
SCARABS, ETC., INSCRIBED WITH DEVICES, EMBLEMS,
MOTTOES, ETC.


174. Brown glazed flat steatite bead. Obverse ,
reverse . Length, $\frac{1}{2}$ in.


175. Green glazed steatite scarab inscribed on base 
Length, $\frac{5}{8}$ in.


176. Light blue glazed *faïence* oval inscribed 


Length, $\frac{9}{16}$ in. 


177. Light gray glazed scarab inscribed on base 


Length, $\frac{9}{16}$ in. 


178. Dark brown glazed steatite scarab inscribed 


Length, $\frac{3}{4}$ in. 


179. Light yellow glazed steatite scarab inscribed 


Length, $\frac{5}{8}$ in. 


180. Brown glazed steatite scarab inscribed 

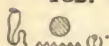
 *ba t̄ā ānχ.*

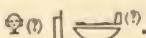
Length, $\frac{5}{8}$ in. 


181. Brown glazed steatite scarab inscribed 


 *ba t̄ā ānχ.*



Length, $\frac{5}{8}$ in. 


182. Blue composition plaque on which is inscribed  $\frac{3}{4}$ in. \times $\frac{5}{8}$ in.


183. Lapis-lazuli scarab inscribed 


Length, $\frac{1}{2}$ in. 


184. Brown steatite scarab inscribed 

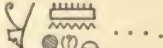
 Length, $\frac{7}{16}$ in. 

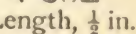
185. Green glazed steatite scarab inscribed on base  $n(?) n(?) ka.$


Length, $1\frac{1}{16}$ in. 


186. Yellow paste scarab inscribed on base 

Naucratis. Length, $\frac{9}{16}$ in. 

187. Green glazed steatite scarab inscribed  $menχet.$

Length, $\frac{1}{2}$ in. 




188. Stone scarab (broken) inscribed 

Length, $\frac{9}{16}$ in. 



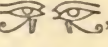

189. Yellow glazed steatite scarab inscribed
Hui neb (?)

Length, $\frac{7}{8}$ in.




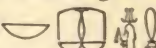


190. Yellow glazed scarab inscribed with winged disk, , male figure adoring the god Amen, ram-headed, and wearing , the crown of Upper and Lower Egypt, *i.e.*, of the North and South; above is the sign  *men*.


Length, $\frac{5}{8}$ in.

191. Dark yellow glazed scarab inscribed with 1, , *ānχ*, on each side of which is an uræus , 2, double *ut'at* , and 3,  *Nefer-ka*.

Length, $\frac{5}{8}$ in.

192. Purple glazed steatite scarab, inscribed with figures of a deity wearing , Amen , Rā , and  *neb heb mā Mentu*, "lord of festivals like Mentu" (Rā).

Length, $\frac{7}{8}$ in.

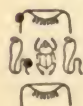
193. Brownish-yellow glazed steatite scarab inscribed with winged beetle, wearing double plumes  and two vultures.

Length, $1\frac{1}{4}$ in.



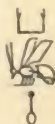
194. Light yellow glazed steatite scarab inscribed the beetle representing the god Cheperā, and the two uræi Isis and Nephthys.



Length, $1\frac{1}{8}$ in.



195. Yellow glazed steatite scarab inscribed with *ka net nefer*, surrounded by a spiral ornament.

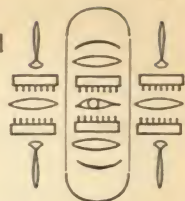
Length, $\frac{9}{16}$ in.



196. Gray glazed steatite scarab inscribed with  and , the emblems of royalty and dominion; on the upper part are a fish and an ornament composed of triangles and dots.

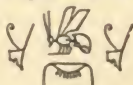
Length, $\frac{9}{16}$ in.

197. Green glazed steatite scarab inscribed




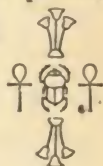
Length, $1\frac{1}{6}$ in.

198. Light yellow glazed cowroid inscribed on base with emblems of royalty,



Length, $\frac{3}{8}$ in.

199. Brown glazed steatite scarab inscribed with plants, double , "life," and a beetle, emblem of Cheperà



Length, $\frac{9}{16}$ in.

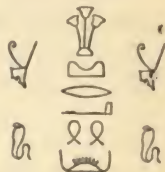
200. Gray glazed steatite scarab inscribed on base






These signs represent "power," "good luck," and "giver of life," or "may he give life."

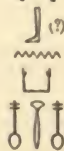
Length, $\frac{3}{4}$ in.

201. Glazed steatite scarab inscribed




Length, $\frac{3}{4}$ in.



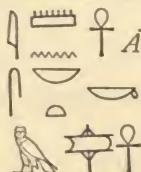
202. Steatite scarab, inscribed with   and ornament composed of  repeated.





Length, $1\frac{3}{8}$ in.


¹ The broken space represents characters which I cannot read.




203. Green glazed steatite scarab inscribed on base
 *neter neb taiu*, "god, lord of the two countries."
 Length, $1\frac{1}{8}$ in.


204. Yellow glazed steatite oval. Obverse, the goddess
Ta-urt , and  *nefer*. Reverse,
sānχ-k em nif ānχ.

 Length, $\frac{5}{8}$ in.


205. Glazed yellow faience scarab inscribed on base
 *tā Rā neb (?)*, "a gift of Rā, the lord!"
 Length, $\frac{7}{16}$ in.




206. Brown glazed steatite scarab, inscribed
... t renpit heh Rā Heru, "[May give] Rā and
 Horus millions of years of life." Length, $\frac{3}{4}$ in.



207. Dark blue paste scarab inscribed  *maāt-en-āb*,
 "heart of law." Length, $\frac{7}{16}$ in.


208. Brown glazed steatite scarab inscribed , uræus
 wearing disk , and  *Men-nut (?)*, "the stablsher of
 the town" (?), enclosed in a rope border.
 Length, $\frac{5}{8}$ in.


209. Gray steatite scarab inscribed with *ut'at* 
 Length, $\frac{3}{8}$ in.


210. Gray glazed steatite scarab inscribed with double
 *ut'at*, and diamond ornament. Length, $\frac{5}{8}$ in.


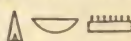
211. Green glazed steatite square plano-convex plaque
 inscribed with  *maāt*, double "Law,"  *nefer*, "beautiful,"
 and .
 Length, $\frac{7}{8}$ in.







212. Green glazed steatite scarab, inscribed  *nefer*,
 "good (luck)." Length, $\frac{1}{2}$ in.




213. Light yellow glazed steatite scarab inscribed  *suten* $\bar{a}n\chi$ *nefer*, "royal, fair life." Length, $\frac{1}{2}$ in.








214. Light green glazed scarab inscribed  Length, $\frac{9}{16}$ in.



215. Gray steatite plaque, on which is inscribed , an obelisk, uræus and lotus flower; on the other side is a fish. Length, $\frac{3}{4}$ in.





216. Green glazed faience plaque, rounded at one end. On one side is inscribed a sphinx  and  *neb fā men*; on the other is a fish. Length, $\frac{13}{16}$ in.

217. Gray glazed steatite plaque in the shape of a tablet . On one side is a cynocephalus ape , on the other winged disk , *Rā* , *Āmen* , hare , and two illegible signs. Length, $\frac{3}{4}$ in.

218. Brownish-gray steatite scarab inscribed with ornament composed of lotus buds, double *nefer* , beetle , and two uræi . Length, $\frac{3}{4}$ in.

219. Light yellow glazed steatite scarab inscribed with  *ka*, on each side of which is a hawk ; disk of the sun , on each side of which is an *ut'at* ; beetle , emblem of the god Cheperā, on each side of which is  *kat*; below is  (?). Length, $\frac{3}{4}$ in.

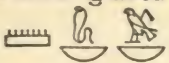
220. Light gray glazed steatite scarab inscribed with ape, holding  *nefer* in his two forepaws, and wearing on his head  *maāt*, and an unknown sign. Length, $\frac{11}{16}$ in.

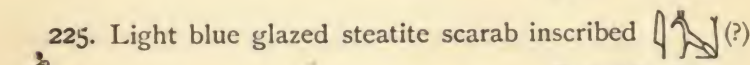

221. Brown glazed steatite cowroid, inscribed with the hieroglyphic signs for "stability,"  *tet*, "life,"  *ānχ*, "gold,"  *nub*, and "royalty,"  *suten*.


Found at Ephesus. Length, $\frac{3}{4}$ in.

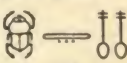
222. Gray glazed steatite scarab inscribed with the figure of a king seated upon a throne, holding in his right hand \dagger *ānx*, and in his left a libation vase \dagger ; before him is the sceptre \dagger . Length, $\frac{11}{8}$ in.


223. Greenish-brown glazed steatite scarab inscribed with the *uat* sceptre, \dagger ; on one side is a figure wearing \dagger , on the other is a figure \dagger . Length, $1\frac{3}{16}$ in.



224. Yellow glazed steatite plaque, square, and pierced. Obverse  *men neb neb*. Reverse partly effaced. $1\frac{3}{16}$ in. \times $1\frac{1}{8}$ in.


225. Light blue glazed steatite scarab inscribed  (?) . Length, $1\frac{1}{8}$ in.


226. Green glazed steatite cowroid inscribed with sign for "goddess" or "lord" . Tell el-Amarna. Length, $\frac{5}{8}$ in.

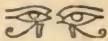

227. White glazed steatite scarab inscribed  *xeper-ta-neferu*. Border, a triple line. Length, $\frac{7}{8}$ in.

228. Whitish-yellow steatite scarab inscribed with figure of *Rā* (?) wearing disk, and . Length, $\frac{3}{4}$ in.



229. Yellow glazed steatite scarab inscribed with figure of Horus , sphinx , and winged uræus. Length, $\frac{3}{4}$ in.



230. Yellow glazed steatite scarab inscribed with figure of a man on horseback holding the whip  and crook \dagger ; in the background is the figure of a young man. Length, $\frac{3}{4}$ in.


231. Blue composition scarab inscribed on base  *Rā neb*. Length, $\frac{1}{4}$ in.


232. Green glazed steatite scarab inscribed with  *ut'at*,  *xeper*, and double $\frac{\text{ankh}}{2}$ *ānχ*. Length, $\frac{5}{8}$ in.




233. Yellow glazed steatite scarab inscribed, in outline, with the figure of a man wearing a tunic, $\frac{\text{ankh}}{2}$ *nefer*, "good luck," and $\frac{\text{ankh}}{2}$ *usr*, "power." Length, $1\frac{1}{16}$ in.



234. Grayish-brown steatite scarab inscribed with two *uraï*  and kneeling figure  holding a palm branch, emblem of long life, in each hand. Length, $\frac{3}{4}$ in.


235. Green glazed steatite scarab inscribed on base with hieroglyphic characters for "beautiful," $\frac{\text{ankh}}{2}$ *nefer*, "divinity"  *ārat*, and "lordship,"  *neb*. Length, $\frac{5}{8}$ in.


236. Greenish-gray steatite scarab inscribed with gryphon, $\frac{\text{ankh}}{2}$ *ānχ*, "life,"  *Rā*, "Rā," and $\frac{\text{ankh}}{2}$ *nefer*, "good luck." Length, $\frac{5}{8}$ in.








237. Yellow glazed steatite scarab inscribed with double spiral ornament. Length, $\frac{5}{8}$ in. 

238. Green glazed steatite scarab inscribed with figure of Horus,  *Heru*, crowns of Upper and Lower Egypt,  *seχet*, and *ut'at* . Length, $1\frac{1}{16}$ in.




239. Yellow glazed steatite scarab inscribed with *ut'at* , papyrus sceptre, $\frac{\text{ankh}}{2}$ *uat'*, and crown, , written twice. Length, $1\frac{7}{16}$ in.

240. Gray glazed steatite scarab inscribed on base with two crocodiles  and $\frac{\text{ankh}}{2}$ *neferu*. Length, $1\frac{1}{8}$ in.



241. Dark green stone square plaque, with sphinx , and $\frac{\text{ankh}}{2}$ *ānχ hes*. Length, $\frac{3}{4}$ in.

242. Light brown glazed steatite scarab inscribed with sign for "beauty,"  *nefer*, on each side of which are  *hā*, two *ut'ats* , sign for life,  *ān*  *χ*, and two crowns  .


Length, $\frac{3}{4}$ in.




243. White glazed steatite scarab inscribed with obelisk , uræus , and lotus flower .

Length, $\frac{5}{8}$ in.


244. Light yellow glazed steatite scarab inscribed with hawk , winged uræus, ape, human figure in adoration, hawk wearing crown , winged uræus, and winged figure.

Length, $\frac{11}{16}$ in.


245. Green glazed Egyptian porcelain scarab inscribed on base  *nefer*, and cynocephalus ape. Length, $\frac{7}{16}$ in.

246. Yellow glazed steatite bead, in the shape of three scarabs, on which are inscribed two *ut'ats* , the emblem of "stability,"  *tet*, and double  *neb*.



Length, $\frac{9}{16}$ in.

247. Yellow glazed steatite scarab inscribed with cynocephalus ape wearing disk and crescent, and uræus. In front is an obelisk .




Length, $\frac{5}{8}$ in.

248. Yellow glazed steatite scarab (broken) inscribed with figure of an animal and  *χen* (?) *hetep*.



Length, $\frac{9}{16}$ in.

249. Green glazed steatite scarab inscribed   *ā nefer χen*.



Length, $\frac{1}{2}$ in.

250. Yellowish-green glazed faience scarab with figure of jackal having his head turned behind him, , , and  (?).


Length, $\frac{1}{2}$ in.

251. Green glazed faience scaraboid (broken) inscribed  (?).  (?).


Length, $\frac{11}{16}$ in.

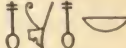
252. White glazed steatite scarab inscribed with , and seated figure having  on its head.


Naucratis. Length, $\frac{1}{2}$ in.



253. Dark stone plaque; obverse, figure of a man fighting ; reverse, man seated, before him flowers.


Length, $1\frac{3}{8}$ in.


254. Light yellow glazed steatite scarab inscribed with the figure of a man adoring Rā . Length, $\frac{9}{16}$ in.


255. White glazed steatite scarab inscribed 
nefer en nefer neb. Length, $\frac{5}{8}$ in.


256. White stone scarab inscribed with a growing plant . Length, $\frac{7}{8}$ in.


257. Gray glazed steatite scarab inscribed with the figure of a man holding a flower to his nose, and four rudely made hieroglyphic characters, two of which are *r*  and *n* . Length, $\frac{3}{4}$ in.

258. Light yellow glazed steatite animal inscribed with  *ānχ*, and an animal. Length, $\frac{5}{8}$ in.



259. Light yellow glazed steatite scarab inscribed with sphinx, palm branch, and  *ānχ*, life. Length, $\frac{3}{4}$ in.

260. Green glazed Egyptian porcelain scarab inscribed  *ānχ*, "life." Length, $\frac{3}{8}$ in.



261. Gray glazed steatite scarab inscribed with annular ornaments, two uræi, and  *ānχ*. Length, $1\frac{1}{8}$ in.


262. Gray glazed steatite scarab inscribed on base with cynocephalus ape, wearing disk and  *ānχ* "life."


Length, $\frac{1}{2}$ in.



263. White glazed steatite scarab inscribed with hippopotamus  and uræus .


Length, $\frac{3}{4}$ in.

264. Yellow glazed steatite scarab with hawk-headed lion, uræus , and crocodile . Length, $1\frac{5}{8}$ in.




265. Yellow glazed steatite scarab inscribed with uræus  and gryphon. Length, $\frac{3}{4}$ in.



266. Light yellow glazed steatite scarab inscribed  *uah nefer*, and a line ornament. Length, $\frac{3}{4}$ in.


267. Yellow glazed scarab inscribed   Length, $\frac{1}{2}$ in.
en Amen.



268. Square lapis-lazuli plaque inscribed with the figure of a man having both arms raised, and a cartouche in which are inscribed illegible hieroglyphics; above it is  n.


Length, $1\frac{3}{8}$ in.



269. Lapis-lazuli oval. Obverse, two upright figures. Reverse,   . Length, $\frac{3}{4}$ in.


270. Light yellow steatite scarab inscribed with a crocodile  and ram . Length, $\frac{3}{4}$ in.

271. Bluish-gray stone oval, inscribed with vulture . Length, $\frac{1}{2}$ in.

272. Yellow glazed steatite scarab inscribed with vulture  and  *men*. Length, $\frac{5}{8}$ in.

273. Light yellow glazed steatite scarab inscribed with a lion . Length, $\frac{9}{16}$ in.

274. Brown glazed steatite scarab inscribed  . Length, $\frac{1}{2}$ in.

275. Yellow glazed steatite scarab inscribed with a growing plant . Length, $\frac{5}{8}$ in.

276. Light yellow glazed scarab inscribed with the figure of a man adoring a serpent. Length, $1\frac{1}{8}$ in.

277. Green glazed steatite scarab inscribed with a mounted horseman riding over a prostrate foe. Length, $1\frac{1}{4}$ in.

278. Green glazed faience scarab inscribed with figure of a king seated on a throne. Length, $1\frac{1}{4}$ in.

279. Light gray glazed steatite scarab inscribed with a crocodile(?)-headed god holding a flower and two uræi. Length, $1\frac{3}{8}$ in.

280. Gray glazed steatite scarab inscribed with crocodile and a king holding a flower. Length, 1 in.

281. Dark brown glazed steatite scarab inscribed with the figure of a man riding upon a lion, and a boy riding a donkey. Length, $1\frac{3}{8}$ in.

282. Green glazed steatite scarab inscribed with ornament formed of lines and lotus buds. Length, $\frac{9}{16}$ in.

283. Brownish-yellow glazed steatite scarab inscribed with line ornament. Length, $\frac{3}{4}$ in.

284. Green glazed porcelain scarab inscribed with a bird (eagle?). Length, $1\frac{1}{8}$ in.

285. Brown glazed steatite scarab inscribed with design composed of leaves and spirals. Length, $1\frac{1}{4}$ in.

286. Green glazed porcelain cowroid inscribed with a design formed of lotus buds. Length, $\frac{5}{8}$ in.

287. Light brown glazed steatite scarab inscribed with a design formed of lotus buds. Length, $\frac{7}{16}$ in.


288. Yellow glazed steatite scarab inscribed with a line ornament. Length, $\frac{3}{4}$ in.

289. White glazed steatite scarab inscribed with spiral ornaments. Length, $1\frac{1}{8}$ in.


290. White paste scarab inscribed with winged, bearded lion, standing. Naucratis. Length, $\frac{9}{16}$ in.


291. White glazed steatite scarab inscribed with two uræi. Length, $\frac{7}{16}$ in.


292. Yellow glazed steatite scarab inscribed with two uræi and a hawk (?). Length, $\frac{9}{16}$ in.

293. Blue glazed faience scarab inscribed with line ornaments. Length, $\frac{9}{16}$ in.
294. Yellow paste scarab inscribed with illegible sign and figure of a bird (?). Naucratis. Length, $\frac{9}{16}$ in.
295. Yellowish-brown glazed steatite scarab inscribed with annular ornaments. Length, $1\frac{3}{8}$ in.
296. Sard scarab, uninscribed. Length, 1 in.
297. Green glass scarab, uninscribed.
Roman period. Length, $1\frac{1}{16}$ in.
298. Grayish-green stone scaraboid, uninscribed. Length, $1\frac{7}{8}$ in.
299. Blue glazed faience scarab, uninscribed. Length, $\frac{3}{8}$ in.
300. Green glazed faience scarab, uninscribed. Length, $\frac{5}{16}$ in.
301. Cobalt-blue faience scarab, uninscribed. Length, $\frac{1}{2}$ in.
302. Dark gray stone scarab, uninscribed, from the breast of a mummy. Length, $1\frac{7}{8}$ in.
303. Green basalt scarab, uninscribed, from the breast of a mummy. Thebes. Length, $1\frac{3}{4}$ in.
304. Brown and green glazed steatite scarab inscribed
○ . From the hand of the mummy of a female. Length, $\frac{5}{8}$ in.
305. Black obsidian scarab, uninscribed, from the beadwork of a mummy. Ahmîm (?). Length, $\frac{3}{4}$ in.
306. Blue glazed faience scarab with outspread wings; from the beadwork covering of a mummy of a late period. The wings are not a pair. Thebes. Width, $5\frac{1}{2}$ in.
307. Blue glazed faience scarab, with outspread wings; from the beadwork covering of a mummy of a late period. The wings are not a pair. Width, $4\frac{1}{2}$ in.

MISCELLANEOUS OBJECTS IN FAÏENCE, ALABASTER,
WOOD, ETC.


308. Painted wooden figure of a hawk  wearing a gilded disk; from the cover of the square cavity in the base of a Ptaḥ-Seker-Âusâr figure, in which the mummified heart of a human being was placed. Aḥmîm. Length, 5 in.

309. Painted wooden human-headed bird , from a corner of the cover of the square cavity in base of a Ptaḥ-Seker-Âusâr figure, in which the mummified heart of a human being was placed. Aḥmîm. Height, $2\frac{5}{8}$ in.

310. Bronze axe-head  with rounded cutting edge. Thebes. Length, $4\frac{5}{8}$ in.; width at cutting edge, $3\frac{1}{4}$ in.; width at end where fastened to blade, 4 in.

311. Pair of ivory hands and arms, ornamented with bracelets and lines, and pierced at one end. Thebes. Length, $7\frac{1}{8}$ in.


312. Red terra-cotta bowl filled with dried aromatic herbs, from a tomb at Aḥmîm. Diameter, $4\frac{1}{2}$ in.

313. Fine white marble jar  for holding stibium. $2\frac{3}{8}$ in. high.


314. Fine alabaster sepulchral jar with square edge. Thebes. $9\frac{1}{4}$ in. \times $4\frac{5}{8}$ in.

315. Fine alabaster jar with rounded edge. Thebes. $7\frac{5}{8}$ in. \times $4\frac{3}{4}$ in.

316. Fine alabaster unguent vase with flat projecting rim. Thebes. $8\frac{1}{2}$ in.

317. Fine alabaster vase with handle . Thebes. $6\frac{1}{2}$ in. high.

318. Fine alabaster vase with cover. Thebes. $4\frac{1}{4}$ in.

319. Fine alabaster bowl . Thebes. $7\frac{1}{2}$ in. diameter.

320. Round alabaster table, placed in the tomb to hold vessels of alabaster filled with unguents, preserves of fruit, etc.

Thebes. 13 in. diameter.


All the above alabaster objects were made from the limestone mountains opposite Thebes.

321. Green and black porphyry *kohl* pot; the stick is wanting.

Memphis. 2½ in. high.

322. Dark porphyry vase and cover.

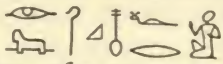
Thebes. 4 in. high.

323. Black diorite bowl .

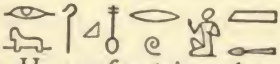
Thebes. 9½ in. diameter.

324. Black basalt slab and muller for grinding paint.

Thebes. 6¼ in. × 3½ in.

325. Painted and glazed red terra-cotta jar, with flat projecting rim inscribed  *Ausâr heq-nefer maâtχeru*, "Osiris, Heq-nefer, triumphant"!

Thebes, XXth dynasty, about B.C. 1200. Height, 5¼ in.

326. Flat, rounded, calcareous stone box, the cover of which is painted blue and yellow. The two parts of the box have square, pierced projections, and were fastened together by wooden pegs driven through them; the cover is inscribed  *Ausâr heq-nefer maâtχeru*, "Osiris, Heq-nefer, triumphant"!

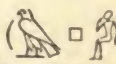
Thebes, XXth dynasty, about B.C. 1200. Diameter, 3¾ in.

327. Bronze vessel with handle, four feet, and flat projecting rim.



Aḥmîm, Arabic period. Depth, 2½ in.; diameter, 5 in.













328. Oval bronze mirror, gilded on one side. It was originally fixed in a wooden handle, which fell to pieces on exposure to the air. From a tomb of the XXVIth dynasty, about B.C. 550.

Thebes. Greatest diameter, 7⅞ in.; least diameter, 7 in.













329. Bronze figure of the god Harpocrates  *Heru p χrat*, i.e., "Horus the child") wearing disk, plumes

B. C.

, uræus , and curl on the right side of his head. The eyes are inlaid with gold. The base is inscribed:—

											
Heru	p	χrat	ur	hetep	en	Âmen	tā	ānχ	χensu		

Harpocrates, mighty one first of Amen, giver of life, Chonsu-

											
Petā	- res	se	T'et	-h	rā	mes	neb	pa	Nesi	- Heru	

Peta - res, son of T'et-hra, born of the lady of the house, Nesi - Horus.

That is to say, it was dedicated to Harpocrates by Chonsu-Petā-res, grand-son of Nesi-Horus. This figure is a piece of very fine Egyptian bronze work, and is a good example of the best productions of this class during the XIXth or XXth dynasty.

Thebes. Height, 6¼ in.

330. Bronze figure of Isis suckling Horus. She wears horns, disk, and uræus on her head.

Ptolemaic period, about B.C. 200.

Presented by J. W. Clark, M.A.

331. Four pieces of blue and yellow glazed faience bead work. The beads were found in the coffins of the Middle Empire, and have been re-strung on modern thread by modern Egyptian women.

Thebes.

332. Strings of blue, white, and red glazed faience bead-work re-strung on modern thread. The small, rudely made, uninscribed *ushabtiu* figures tied to them are of a much later period.

Thebes.

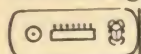
333. String of blue, green, red, and yellow faience flat beads, some with serrated edges. Thebes. Length, 12½ in.


334. Necklace of light green and dark blue glazed faience beads.

Thebes.

335. White glazed faience draughtsman. Height, 1 in.

• 336. Fragment of a green glazed faience model of a boomerang, inscribed with the prenomen of Thothmes III.,



Rā-men-ḫeper, and ornamented with  on each side.

Thebes. Length, 6 in.

337. Green glazed rectangular faience pendant, pierced with figures of four deities, in hollow-work.

Length, $1\frac{1}{2}$ in. \times $1\frac{1}{4}$ in.

Presented by Prof. W. Robertson Smith.

338. Blue glazed faience model of a fruit. Length, 1 in.

339. White glazed faience ring. Diameter, $\frac{7}{8}$ in.












340. Blue glazed faience ring. Diameter, $1\frac{3}{8}$ in.

341. Fragment of blue glazed faience ring.

Diameter, $\frac{5}{8}$ in.

342. Green glazed faience ring with bezel, in the shape of head of Hathor.

Diameter, $\frac{7}{8}$ in.

343. Blue glazed faience ring with bezel, inscribed with the name of Amen-Rā,           

352. Green glazed faience figure of Isis suckling Horus.

Length, $1\frac{1}{8}$ in.


353. Green glazed faience figure of Chnemu, ram-headed.

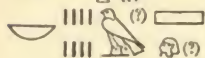
Height, $1\frac{5}{8}$ in.

354. Green glazed faience figure of Ptaḥ-Seker-Osiris.


Height, $1\frac{1}{4}$ in.

Presented by Prof. W. Robertson Smith.

355. Green and black glazed faience pendent figure of Thoth, , ibis-headed, on the base of which is inscribed



"Lord of Chemennu . . ." Height, $\frac{3}{4}$ in.

356. Green glazed faience pendent hare , emblem of Osiris.

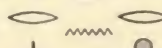
Length, 1 in.

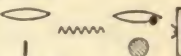
357. Dark blue glazed faience figure of Qebḥsennuf, from the beadwork of a mummy.

Height, $3\frac{1}{8}$ in.

358. Blue glazed, black striped faience figure of Hāpi, from the beadwork of a mummy.

Height, $2\frac{1}{2}$ in.

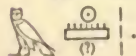
359. Fragment of a linen bandage from a mummy, inscribed in hieratic with parts of the 113th and 114th chapters of the Book of the Dead. These chapters are entitled respectively , "The

Chapter of knowing the spirits of Chen," and , "The Chapter of knowing the spirits of Chemennu." For the hieroglyphic text, see Lepsius, *Todten-*


buch, Bl. XLIII., and Naville, *Das Aegyptische Todtenbuch*, Bl. CXXV.; for translations, see Birch in Bunsen's *Egypt's Place in Universal History*, Vol. V., pp. 246, 247, and Pierret, *Le Livre des Morts*, p. 341 ff. This fragment belongs to a mummy of a late period, and was probably inscribed about B.C. 300.

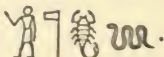
Length, $8\frac{1}{2}$ in. \times $3\frac{1}{2}$ in.



360. Flat, cylindrical paste bead, inscribed on one side



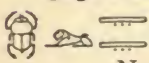
Diameter, $\frac{1}{2}$ in.

361. Yellow steatite figure of the god Bes  wearing plumes.
Height, 1 in.

362. Blue glazed paste bead, inscribed .
Length, $\frac{9}{16}$ in.

363. Green glazed faience bead, obverse , reverse ,
scorpion.
Length, $\frac{7}{16}$ in.

364. Yellow steatite figure of the god Shu with hands raised, supporting the disk of the sun.
Height, $1\frac{1}{8}$ in.


365. Flat cylindrical paste bead inscribed on one side  *χeperā neb tauī*, "Cheperā, lord of the two worlds."
Nos. 360-365 are from Naucratis. Diameter, $\frac{1}{2}$ in.


366. Green stone pendent figure of the god Thoueris.
Height, $2\frac{1}{2}$ in.

Presented by Prof. W. Robertson Smith.

367. Wax figure of Hāpi.
Height, $2\frac{3}{4}$ in.

368. Red glass split ring.
Diameter, $\frac{1}{2}$ in.

369. Red jasper buckle .
Length, 1 in.



370. Black stone plumes .
Length, $1\frac{3}{8}$ in.

371. Mummied snake.

372. Part of an arrow in the head of which is a flat flint, fastened by being inserted in a slit, and bound round with gummed linen.
Thebes. Length, $8\frac{3}{4}$ in.

373. Necklace of carnelian, and blue, yellow, and white glazed faience beads, strung on modern thread.
Thebes. Length, $9\frac{7}{8}$ in.

374. Fragment of plaster hand from a coffin, on one of the fingers of which is an imitation ring. Part of the mummy cloth to which it was fastened still adheres to it.
Thebes. Roman period.

375. Upper part of bronze figure of Osiris, wearing crown and plumes, and holding  and  in his hands, which are crossed over the breast. Height, $5\frac{1}{2}$ in.

376. Pendent bronze figure of Osiris, as above; the pedestal on which it stood is wanting.

Roman period. Height, $3\frac{1}{2}$ in.


377. Bronze figure of Osiris, as above.

Roman period. Height, $3\frac{1}{4}$ in.


378. Bronze figure of the god Bes, wearing plumes, with right hand raised. Pedestal wanting.


Roman period. Height, $2\frac{7}{8}$ in.


379. Bronze kneeling figure of a man with both hands raised in adoration. XXVIth dynasty. Height, $1\frac{3}{4}$ in.

380. Bronze figure of the hawk of Horus .

Height, 2 in.

381. Bronze head and neck of ibis, , sacred to Thoth. Height, $1\frac{3}{4}$ in.


382. Green glazed porcelain pendent plaque with *ut'at*, , in relief. $1\frac{1}{4}$ in. \times 1 in.

383. Green glazed porcelain pendent plaque with *ut'at*, , in hollow-work. $\frac{5}{8}$ in.

384. Bronze uræus inlaid with lapis-lazuli and carnelian from the head of a statue. $1\frac{1}{4}$ in.


Nos. 382-384 were presented by H. H. Harrod, Esq., of Peterhouse.

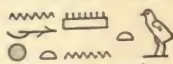
385. Two wooden pillows which were buried with mummies in a tomb. Thebes. Height, 9 in. and $8\frac{1}{4}$ in.

386. Gray granite *ut'at* . Naucratis. Length, $1\frac{1}{8}$ in.

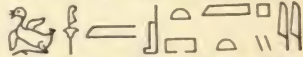

387. Bone pendant, on one side of which is a Coptic saint on horseback spearing a dragon (?). Length, $2\frac{3}{4}$ in.


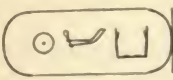


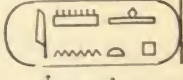


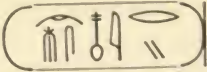

388. Terra-cotta vase, the opening of which has been closed by linen and bitumen. Outside, at nearly equal

intervals, are three impressions of a scarab ; inside are three fruits. Height, $3\frac{3}{4}$ in.

389. Roughly made sycamore wood model of a coffin containing a wooden *ushabti* figure made for  Next-Mentu, and inscribed in hieroglyphics with a version of the 6th chapter of the Book of the Dead.

Thebes. Length of coffin, $11\frac{1}{2}$ in. ; height of figure, 8 in.

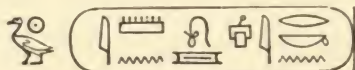
390. Limestone altar with rectangular hollow, on which are inscribed representations of a number of offerings, fruit, flowers, meat, cakes, etc., made for   *t'a em äuset maät Pepia*, "Pepia, the flabellum bearer in the seat of law." The flat raised edge is inscribed with two lines of hieroglyphics which contain the usual prayers to Osiris, Anubis, Hathor, and Maät ; on the front edge are three lines which read from the middle to the right and left respectively, and on the side edges and the rounded back edge are two lines. The characters are very rudely cut, and the many breaks in the lines make it difficult to give a connected text. On the right hand, at the top, the prenomen and name of Amenophis I., and the name of *Ähmes-nefert-äri*, are mentioned.

				
Suten	Ser-ka-Rā	maätχeru	se Rā	Ämen-hetep
King	Ser-ka-Rā,	triumphant,	son of the sun,	Ämenhetep,
				
maätχeru	neter hēmt	Äāh-mes-nefer-äri	maätχeru	
triumphant,	divine spouse,	Ähmes-nefert-äri,	triumphant.	

The inscriptions on the sides mention the names of his sons and daughters.

Early XVIIIth dynasty. $18\frac{1}{2}$ in. \times $12\frac{3}{4}$ in.

391. Sandstone fragment of irregular shape, inscribed with the fragments of five lines of hieroglyphics, which contain the following cartouches:—



..... se Rā Āmen meri Uasārken (I.).



... Usr-maāt Rā setep Āmen se Rā Āmen-meri Śaśanq (III.).



Usr-maāt-Rā setep Āmen se-Rā Āmen-meri Uasārken (II.).

14½ in. × 8½ in.

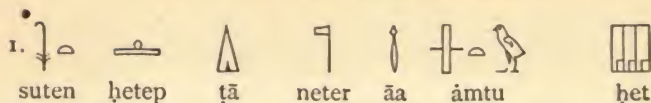
392. Fragment of sandstone stele, of irregular shape, inscribed with the fragments of six mutilated lines of hieroglyphics; it appears to have been written for a scribe, and set up in the "sixth day of the first month of the season of inundation in the eighteenth year of the reign of Osorkon II.

or Shashanq III." { } }

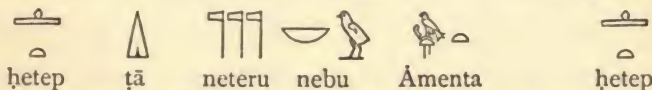
12 in. × 10½ in.

393. Black basalt base of a statue of Psammetichus, of which nothing but parts of the feet remain. This dignitary lived during the reign of Amāsis II., king of Egypt, about B.C. 550. It was found among the ruins of Saïs by Dr. E. D. Clarke,¹ and was presented by him to the Fitzwilliam Museum, Cambridge.

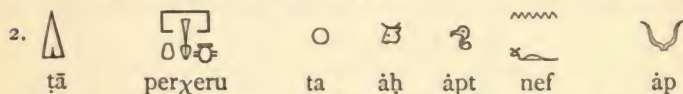
¹ This inscription was published by E. D. Clarke, in his *Travels in various Countries of Europe and Asia*, 3 pts. (printed at Cambridge, Broxbourne, and London respectively), 6 vols., 1810–1823, 4to., vol. 3, p. 218. He also gave an account of it before the Society of Antiquaries, together with a statement of some remarkable views about the meaning of the hieroglyphics. In modern times it has been published, with interlinear translation and transliteration by Prof. Alex. Macalister, in *Proc. Soc. Bibl. Arch.*, 1887, pp. 98–100.



A royal offering may give the god great within the temple of Neith!



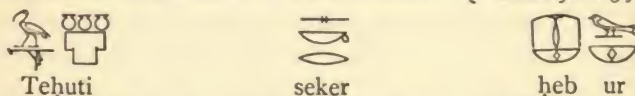
An offering may give the gods all of the underworld! May an offering



be given, sacrificial meals, cakes, oxen, ducks, to him at the beginning



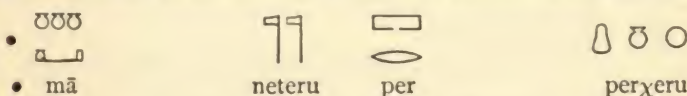
of the year, at the festival of the new year, { at the Uaḫ festival, a sacrificial gift }



at the festival of Thoth, at the Seker festival, at the great festival,



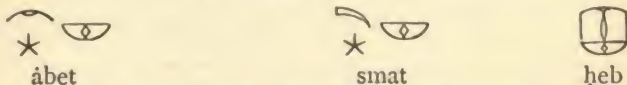
sepulchral meals at the festival of opening the doors of the temple of Neith,



a sacrificial gift

{ at the festival of the coming forth of the two gods, }

sepulchral meals












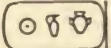



at the festival of the month, at the festival of half month, at festival







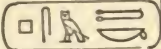









every, on day every, for ever, lord of watchful devotion to

¹ For the festivals see Brugsch, *Thesaurus Inscriptionum Aegyptiacarum*, page 242.


































 neter āa χer Heru nefer χent per āa
the god great, before Horus the beautiful, within the house great,







 neter nefer Rā-χnem-āb āmax P-semθek
god beautiful, Chnem-ab-Rā, the watchfully devoted Psammetichus.

















XXVIth dynasty. 2 ft. 8½ in. × 16 in.





 394. Part of a black basalt statue of Psammetichus II., King of Egypt, about B.C. 596. On the band of his garment, in front, is inscribed










neter nefer Nefer-āb-Rā se Rā
Psemθek Rā mā, "Beautiful god, Nefer-āb-Rā, son of the sun, Psammetichus, like the sun." On the square column, at the back, are inscribed the "banner name" and titles of this king:—menχ (?) āb suten net us.

XXVIth dynasty. Height, 20½ in.














 395. Black basalt head and shoulders of a seated statue, upon which is inscribed













 XXVIth dynasty. Height, 14 in.

396. Sandstone fragment from a Ptolemaic temple, inscribed in relief:—

















 20½ in. × 21 in.

The following objects were presented to the Fitzwilliam Museum by the late Rev. Greville J. Chester, B.A. (Oxon.):—

397. Mummied cat, seated.

Beni Hasân. XXVIth dynasty. Height, 9½ in.

398. Brown and gray porphyry pot for *kohl*.

Thebes. Height, $\frac{7}{8}$ in.

399. Bronze case for holding small mummied serpent.

Lower Egypt. $2\frac{1}{4}$ in. \times $1\frac{1}{16}$ in. \times $\frac{7}{8}$ in.

400. Bronze spear head.

Ḳurnah. $3\frac{5}{8}$ in.

401. Two bronze fragments of some instrument.


Thebes.


402. Hæmatite weight.

Karnak. $1\frac{3}{8}$ in.

403. Thirteen glazed faïence roundels, ornamented with rosettes, for inlaying in walls.

From the palace of Rameses II. at Tell el-Yahûdiyyêh.

404. Glazed faïence paint holder, with two holes, in the form of a cartouche . Şakḳârah. Length, $2\frac{3}{8}$ in.

405. Square calcareous stone mould for making figures of the *bennu* bird . $3\frac{1}{2}$ in.

406. Red terra-cotta vase.

Gîzeh. $2\frac{1}{8}$ in. high.

407. Glazed faïence vase.

Şakḳârah. 2 in. high.

408. Cobalt-blue glazed faïence fragment, with annular ornament.

Tell el-Amarna. $2\frac{1}{2}$ in. \times $1\frac{5}{8}$ in.

409. Green glazed faïence draughtsman.


Thebes. Height, $\frac{3}{4}$ in.

410. Green stone object (disk of sun?).

Thebes. Diameter, $\frac{3}{4}$ in.

411. Fourteen blue, green, yellow, and red glazed faïence pendants, fruits, &c.


Tell el-Amarna.

412. Blue glazed faïence left eye .

Tell el-Amarna. Length, $1\frac{1}{2}$ in.

413. Blue glazed faïence pendent Hathor head.


Tell el-Amarna. Length, $\frac{1}{2}$ in.

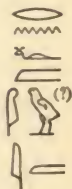
414. Green glazed faïence *ut'at* .

Tell el-Amarna. Length, $\frac{5}{8}$ in.

415. Five blue glazed faïence scarabs, uninscribed.

Tell el-Amarna. Length, $\frac{5}{16}$ in. to $\frac{7}{16}$ in.

416. Blue glazed faience scarab, inscribed  $\bar{a}n\chi$.
Tell el-Amarna. Length, $\frac{3}{8}$ in.

417. Blue glazed faience bezel of a ring, inscribed 
Tell el-Amarna. Length, $\frac{3}{4}$ in.

418. Fruit of the dūm palm, placed with a mummy in a tomb. Length, 2 in.

419. Three imitation dates, placed with a mummy in a tomb. Kurnah.

420. Red terra-cotta mould for making faience models of bunches of grapes. Tell el-Amarna. $1\frac{1}{8}$ in. •

421. Leather shoe for right foot. Thebes. Length, $7\frac{1}{4}$ in.

422. Three shell split rings ○. Thebes, $1\frac{1}{8}$, $1\frac{1}{10}$, $\frac{5}{8}$ in.

423. Two carnelian split rings. Thebes, $\frac{1}{2}$, $\frac{7}{16}$ in.

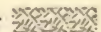


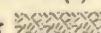
424. Phœnician glass bottle. Ahmîm. Height, $2\frac{1}{2}$ in.

425. Red terra-cotta ostrakon, inscribed with seven lines of Greek. Karnak. $5\frac{1}{8}$ in.

426. Red terra-cotta ostrakon, inscribed with four lines of Demotic. Karnak. $4\frac{3}{4}$ in. •

427. Red terra-cotta ostrakon, inscribed with three lines of Demotic. Karnak. $3\frac{1}{4}$ in.

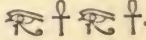
428. Red terra-cotta ostrakon, inscribed with five lines of Coptic. Karnak. $3\frac{3}{4}$ in.

λελοτ  εονχη 
πετεεεεπωφιειτci
cτpocλελoттoт (?) 
πiχe ic π (?) ε (?) πeεeοт
λελοτ 

429. Iron key with fragment of linen cord attached.
Thebes. Length, 5 in.
430. Bronze key.
Thebes. Length, $1\frac{7}{8}$ in.
431. Grotesque terra-cotta head.
Menshiyeh. Length, $\frac{5}{8}$ in.
432. Upper part of terra-cotta figure of a female.
Fayyûm. Height, $2\frac{3}{8}$ in.
433. Bronze key ring.
Diameter, $\frac{3}{4}$ in.
434. Pendent bronze Coptic cross.
Abûsir, near Şakḳārah. Length, $1\frac{1}{4}$ in.
435. Bronze Coptic lamp, with cross on the handle, and cover in the form of a shell.
Length, $3\frac{3}{8}$ in.
436. Glass Coptic cross. Medinet Habû. Length, $\frac{3}{4}$ in.
437. Glass Thoueris.
Aḥmîm. Height, 1 in.
438. Two glass roundels for inlaying. Arabic period.
Aḥmîm. Diameter, $\frac{1}{2}$ in.
439. Black glass bracelet. Arabic period.
Upper Egypt. Diameter, $3\frac{1}{8}$ in.
440. Black glass bracelet. Arabic period.
Upper Egypt. Diameter, $2\frac{3}{8}$ in.
441. Five fragments of variegated glass beads. Aḥmîm.
442. Fragment of Egyptian fishing net. Aḥmîm.
443. Red terra-cotta vase, in the shape of a pomegranate.
To fill this vessel it was necessary to invert it, and to pour the liquid down the funnel which runs into its interior. On the side is a grotesque mask, the mouth of which forms the opening through which the liquid was poured out.
Height, 4 in.
444. Red terra-cotta two-handled bottle, neck wanting, on one side of which is a figure of Mâr Mênas and two camels' heads; on the other side is a cross, etc.
Alexandria. Height, $2\frac{3}{8}$ in.
445. Yellow terra-cotta two-handled bottle, on one side of which is a figure of Mâr Mênas and two camels' heads; on the other, enclosed in a palm-leaf border, is inscribed
ΑΓΙΟΥ ΜΗΝΑ ΕΥΛΟΓ. Alexandria. Height, $3\frac{1}{4}$ in.

446. Light terra-cotta two-handled bottle, on one side of which is a figure of Mâr Mênas and two camels' heads; on the other, enclosed in a palm-leaf border, is inscribed **ΕΥΛΟΓΙΑ ΤΟΥ ΑΓΙΟΥ ΜΗΝΑC.**

Alexandria. Height, $3\frac{1}{2}$ in.

447. Green glazed porcelain bead inscribed .
Green glazed porcelain bead hollow worked.

448. String of fifteen amber beads.

449. String of carnelian and amethyst beads.

450. String of carnelian beads. Abydos.



451. String of carnelian beads. Ahmîm.

452. String of hæmatite beads.

453. Necklace of black terra-cotta, and green and red glazed porcelain beads.

454. Necklace of small blue and black glass beads.

455. Six strings of green and yellow, blue and yellow glass, garnet, black clay, and other beads.


456. String of amulets, consisting of mother-of-emerald, carnelian, and faïence figures of Horus, carnelian , steatite , and faïence figures of gods.

457. Yellow glazed steatite scarab, inscribed on base



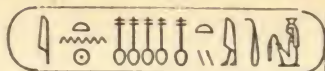
se Râ Apep ânχ sa.

$\frac{5}{8}$ in.

458. Blue glazed faïence cowroid inscribed on base
 *nefer* "good luck." $\frac{1}{2}$ in.

459. Thirty-three glazed faïence beads, bezels of rings, disks, fruits, etc., in green, blue, violet, yellow, and red glazed faïence. Tell el-Amarna.

460. Fragment of alabaster, inscribed



suten hemt urt

mert-f neb Aten neferu Nefert-ith, "Royal wife, mighty lady, loving him, the lady of Nefert-ith, the beauties of the disk." Nefert-ith was the wife of Amenophis IV., King of Egypt, B.C. 1500. $4\frac{1}{2}$ in. \times $3\frac{1}{2}$ in.

461. Three bronze plates from a coat of armour.

Length, $1\frac{3}{4}$ in.

462. Portion of an arrow with flint head. Length, 9 in.

463. Blue and white glass heart, fragment of a ring, flower, and oval object. From Tell el-Amarna.

464. Wooden ring from a mummy. Diameter, $1\frac{5}{8}$ in.

465. Two stone objects in the shape of almonds.

Length, $1\frac{1}{2}$ in.

466. Wooden object in the shape of the beak of a duck(?).

Length, $3\frac{1}{4}$ in.

467. Wooden model of a date. Length, 2 in.

468. Alabaster peg(?). Length, $2\frac{1}{4}$ in.

469. Hæmatite pillow, uninscribed. Length, $1\frac{1}{2}$ in.

470. Hæmatite . Length, $1\frac{1}{8}$ in.

471. Stone heart. Length, $1\frac{1}{4}$ in.

472. Stone *menät*. Length, $1\frac{1}{4}$ in.

473. Basalt fingers. Length, $3\frac{3}{4}$ in.


474. Gray granite *ul'at*, pierced, to be worn as a pendant.



Length, $1\frac{3}{8}$ in.

475. Three stone and shell split rings.

Diameters, $1\frac{1}{4}$ in., $\frac{7}{8}$ in., $\frac{1}{2}$ in.

476. Three red glass objects. Diameters, $\frac{7}{8}$ in., $\frac{7}{8}$ in., $\frac{5}{8}$ in.


477. Stone . Length, $1\frac{3}{8}$ in.

478. Stone fingers. Length, 1 in.
479. Steatite Thoucris. Length, $\frac{5}{8}$ in.
480. Carnelian Thoucris. Length, $\frac{3}{4}$ in.
481. Fragment of painted *cartonnage* of a mummy, Anubis seated on a tomb . Length, $1\frac{3}{4}$ in. \times $\frac{1}{2}$ in.
482. Steatite stamp, on base two crocodiles . Diameter, $\frac{1}{2}$ in.
483. Bronze spatula. Tell el-Amarna. Length, $4\frac{3}{4}$ in.
484. Upper part of pendent male figure. Length, $1\frac{1}{8}$ in.
485. Clay seal from a roll of papyrus. Diameter, 1 in.
486. Black basalt rectangular slab and muller for grinding paint; the hollow in the slab is in the form of a cartouche. $3\frac{3}{4}$ in. \times $2\frac{5}{8}$ in.
487. Rectangular stone slab for grinding paint. $1\frac{3}{4}$ in. \times $1\frac{1}{8}$ in.
488. Veined marble jar. From Abydos. Height, $2\frac{1}{4}$ in.
489. Alabaster jar with two handles. From Abydos. Height, $2\frac{5}{8}$ in.
490. Black basalt jar with two handles. From Abydos. Height, $2\frac{5}{8}$ in.
491. Diorite jar for holding stibium. Height, $1\frac{3}{4}$ in.
492. Blackish-green, glazed faience jar for holding stibium. Height, $2\frac{1}{8}$ in.
493. White calcareous stone head of a spindle. Tell el-Amarna. Diameter, $2\frac{3}{4}$ in.
494. White calcareous stone mould for making faience figures of the god Mesthá or Ámset. $3\frac{3}{4}$ in. \times $1\frac{1}{2}$ in.
495. White calcareous stone mould for making faience figures of a bird. 2 in. \times 2 in.
496. Red terra-cotta mould for making faience figures of the god Bes. $2\frac{7}{8}$ in. \times 2 in.

- 497. Red terra-cotta mould for making faience figures of the god Bes.
Length, 1 in.

- 498. Red terra-cotta mould for making faience figures of a seated deity.
Length, 1 in.


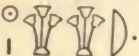
- 499. Red terra-cotta mould for making faience figures of a god.
Length, $2\frac{1}{8}$ in.

- 500. Red terra-cotta mould for making faience figures of .
 $1\frac{5}{8}$ in. \times $1\frac{3}{8}$ in.

- 501. Red terra-cotta mould for making faience figures of the god Sebek.
Length, $1\frac{3}{8}$ in.

- 502. Red terra-cotta mould for making a bunch of grapes.
Length, $1\frac{1}{4}$ in.

- 503. Red terra-cotta mould for a bezel of a ring, inscribed with a lotus flower and two buds.
Length, $1\frac{3}{8}$ in.

- 504. Red terra-cotta mould for the bezel of a ring .
.
Length, $1\frac{1}{8}$ in.

- 505. Red terra-cotta mould for a semicircular object.
 $1\frac{3}{4}$ in. \times $1\frac{5}{8}$ in.

- 506-515. Ten Greek ostraka.

- 516, 517. Two Demotic ostraka.

- 518. Three fragments of Egyptian glass vases, two glass pendants, a glass bead, circular glass object, and part of brown and white glass jar (?).

- 519. Red terra-cotta reel painted black. Length, $2\frac{3}{8}$ in.

- 520. Rectangular wooden stamp, inscribed AY.
 $2\frac{1}{4}$ in. \times $1\frac{3}{8}$ in.

- 521. Circular wooden stamp, inscribed BOYLIFE.
Diameter, $2\frac{3}{8}$ in.

- 522. Bronze pin, one end in the shape of a spoon.
Length, $4\frac{1}{2}$ in.

- 523. Stone pin, one end in the shape of a spoon.
Length, $4\frac{3}{4}$ in.

524. Wooden tablet, inscribed in Greek and Demotic, for
attaching to a mummy. Length, 3 in.

525. Reed or papyrus sandal. Length, $12\frac{1}{2}$ in.

526. Red terra-cotta saucer, painted with three fishes.
Diameter, $7\frac{3}{4}$ in.

527. Two terra-cotta saucers. Diameter, $2\frac{1}{2}$ in.

528. Terra-cotta painted vase, with two handles.
Height, $2\frac{1}{2}$ in.

529. Terra-cotta lamp, the upper part in the shape of a
frog. Length, 3 in.

530. Fragment of a blue glazed faience head-dress.
Length, $3\frac{1}{2}$ in.

531. Cobalt-blue glazed fragment, with annular ornaments.
 $2\frac{1}{4}$ in. \times 2 in.

532. Green glazed faience *ut'at*. Length, $1\frac{1}{8}$ in.

533. Green glazed faience *ut'at*. Length, $1\frac{1}{8}$ in.

534. Green glazed faience papyrus sceptre.
Length, $2\frac{1}{8}$ in.

535. Green glazed faience papyrus sceptre.
Length, $1\frac{3}{4}$ in.


536. Green glazed faience Thoth. Length, $1\frac{1}{8}$ in.


537. Green glazed faience Anubis. Length, $1\frac{1}{4}$ in.


538, 539. Two green glazed figures of Bes.
Length, $\frac{1}{2}$ in.
















































































540. Green glazed faience uræus. Length, $1\frac{1}{4}$ in.

541. Green glazed faience Shu. Length, $1\frac{1}{4}$ in.

542. Green glazed faience buckle . Length, $1\frac{3}{8}$ in.

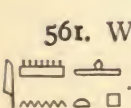
543. Green glazed faience buckle . Length, $\frac{3}{4}$ in.

544. Green glazed faience *teshert* crown .
Length, $\frac{7}{8}$ in.

545. Green glazed faience figure of a woman seated.
Length, $\frac{7}{8}$ in.
546. Blue glazed faience bezel of ring inscribed .
Length, $\frac{5}{8}$ in.
547. Blue glazed faience bezel of ring inscribed 
Ra heh nub. Tell el-Amarna.
Length, $\frac{3}{4}$ in.
548. Blue glazed faience bezel of a ring inscribed 
Rā-ḫeperu-nub. Tell el-Amarna.
Length, $\frac{3}{4}$ in.
549. Blue glazed faience fruit.
Length, $\frac{7}{8}$ in.
550. Cobalt-blue glazed faience bezel of ring, inscribed

Rā-ānḫ-ḫeperu.
Length, $\frac{3}{4}$ in.
- 551. Green basalt pendant in the shape of a bird. From Abydos.
 $3\frac{1}{2}$ in. × 3 in.
552. Green basalt pendant in the shape of a fish. From Meshaiich.
 $4\frac{3}{4}$ in. × $2\frac{7}{8}$ in.
553. Green basalt pendant, in the shape of a sheep (?). From Abydos.
 $5\frac{1}{4}$ in. × 4 in.
554. Green basalt diamond-shaped object. From Abydos.
 $10\frac{3}{4}$ in. × $3\frac{3}{4}$ in.
- 555. Light blue glazed faience *ushabti* figure made for Pa-tā-mēhetet, a divine father of Amen-Rā. The inscription reads:

Abydos. Height, $4\frac{3}{4}$ in.
556. Green glazed faience *ushabti* figure for 

Āusār Uah-ab-Rā mes en Nes-nub-theθ (?), "Osiris, Uah-ab-Rā, born of Nes-nub-theth" (?).
Height, $6\frac{1}{4}$ in.
557. Green glazed faience *ushabti* figure for Amāsis, son of Hetep-Bast. The inscription reads:

Height, $4\frac{1}{2}$ in.

558, 559. Two blue glazed faience *ushabtiu* figures, uninscribed. From Abydos. Height, 5 in.

560. Green glazed faience *ushabti* figure, uninscribed. Height, $2\frac{1}{2}$ in.

561. Wooden *ushabti* figure, inscribed . "Osiris, priest of Mut, Amen-hetep." Height, $7\frac{1}{2}$ in.

562. Wooden *ushabti* figure, uninscribed. Height, 5 in.

563. Wooden *ushabti* figure. Late Roman period (?). Height, $6\frac{1}{4}$ in.

564. Bone covering for the corner of a box, with leaves and fruit in relief. Græco-Roman period. Height, $3\frac{1}{8}$ in.

565. Bone doll (?). Height, $2\frac{7}{8}$ in.

566. Two bone spindle heads with annular ornaments. Diameter, 1 in. and $\frac{7}{8}$ in.

567. Bone spindle head. Diameter, $\frac{5}{8}$ in.

568. Bone spindle head, inlaid in red with figures of birds on the wing. Diameter, $\frac{3}{4}$ in.

569. Wooden spindle head with annular ornaments. Diameter, $1\frac{1}{8}$ in.

570. Bronze tweezers for the hair. Length, $2\frac{3}{4}$ in.

571. Bronze tweezers for the hair. Length, $1\frac{5}{8}$ in.

572. Bronze *kohl* stick. Length, $6\frac{1}{2}$ in.

573. Bronze *kohl* stick. Length, 6 in.

574. Bronze *kohl* stick. Length, 5 in.

575. Bronze pin (?). Length, $4\frac{3}{4}$ in.

576. Bronze needle. Length, $4\frac{1}{2}$ in.

577. Bronze bodkin. Length, $6\frac{1}{4}$ in.

INDEX.

The main references are printed in blacker type.

- | | |
|--|--|
| <p> <i>Āarru</i> 60
 <i>Ābtu</i> fish 16
 <i>Abui</i>, statue of 84
 <i>Abuṣir</i> 125
 <i>Abydos</i> 25, 76, 81, 83, 126, 131, 132
 <i>Āhmes-nefert-āri</i> 119
 <i>Āhmim</i> 112; scarab from 111; stele from 80; sepulchral figure from 69
 <i>Ākā</i>, scarab of 97
 <i>Alexandria</i> 125
 <i>Amāsis</i> II. 120
 <i>Amāsis</i>, <i>ushabti</i> figure of 131
 <i>Āmemit</i> 52
 <i>Āmen</i> 7, 18, 20, 23
 <i>Āmen</i> temple 58, 71
 <i>Āmen-em-hāt</i> II., scarab of 91
 <i>Āmen-em-ḥeb</i>, stele of 76
 <i>Āmen-em-uāa</i>, <i>ushabti</i> of 69
 <i>Āmen-en-tuat</i> 34
 <i>Āmen-hā</i> 37
 <i>Āmen-ḥetep</i> I. 119
 <i>Āmen-ḥetep-āu-ant</i> 60
 <i>Āmen-ḥetep-it</i> 62
 <i>Amenophis</i> I. 119
 ,, II., scarab of 95 </p> | <p> <i>Amenophis</i> III., scarab of 95
 ,, IV. 127; scarab of 96
 <i>Āmen-Rā</i> 3, 7, 30, 40, 42, 48, 58, 71, 131
 <i>Āmen-Rā</i>, scarabs of 89
 <i>Āmen-Rā</i>, scarabs of priests of 99
 <i>Āment</i> 17
 <i>Āmenta</i> 14, 19, 20, 25, 33, 37, 45, 49, 52, 78
 <i>Āmentet</i> 10, 15, 42, 47
 <i>Āmsu</i>, scarab of 89
 <i>Āmsu-em-ḥeb</i> 77
 <i>Āmu-āa</i> 34
 <i>Ānch-meri</i>, stele of 75
 <i>Āntu</i> fish 16
 <i>Anubis</i> 5, 9, 18, 27, 28, 33, 41, 54, 55, 59, 61, 75, 82, 85
 <i>Anubis</i>, figure of 130
 <i>Apepi</i> 46, 48
 <i>Āpepi</i>, stele of 83
 <i>Āpts</i> 41
 <i>Āpu</i> 81
 <i>Āpuat</i> 5, 7, 28
 <i>Armour</i>, scales of 127
 <i>Arrow</i>, with flint head 117
 <i>Ārru</i> 62
 <i>Āru-ru</i> 72 </p> |
|--|--|

- Asher, *ushabti* of 72
 Atmu 31, 61, 79
 Auset-chââ-th 81
 Auset-em-chebit, *ushabti* of 70, 71
 Auset-reshet 82
 Axe-head, bronze 112

 Babylon of Egypt 20
 Beads in *faïence* 114
 „ in amber, carnelian, haematite, glass, terra-cotta 126
 Behûtet 59
 Belzoni 1
 Benin 1
 Bennet 34
 Bes, bronze figure of 118
 „ steatite figure of 117, 130
 „ scarab of 90
 Beult, Rev. C. 73
 Bibân el-Mulûk 1
 Birch, the late Dr, quoted 1, 116
 Blumenbach 63
 Bodkin 132
 Book of the Dead 16, 69, 119
 „ chap. 30 B quoted 87
 „ chaps. 113, 114 on linen 116
 Boomerang, model of 115
 Bôx, stone 113
 Bracelets in glass 125
 Brady 68
 British Museum 4, 6, 7, 16, 17, 75
 Browne, G. A. 2
 Brugsch, E. 3
 „ H. 20, 21, 75, 121
 Buckle 117
 Bunsen 116

 Canopic jars 59, 63

 Cartonnage 128
 Champollion, Figeac 3, 4
 Chen 116
 Chensu 76; scarab of 90
 Chensu-Unnefer 73
 Cheperâ 17, 19, 33, 37, 56, 60, 88
 „ 101, 102
 Cher-âba 20, 44, 75
 Chester, the late Rev. Greville J., objects presented by 67, 122—132
 Chnemu 88
 „ figure of 116
 Chonsu-petâ-res 114
 Clarke, the late Dr E. D. 120
 Clark, J. W. 114
 Constantinople 5
 Coptic cross 125
Corpus Inscriptionum Semiticarum 5
 Cross, the Coptic 125

 Dates 124
 Dêr el-bahari 3
 de Rougé 3
 Doll 132
 Draughtsman in *faïence* 114

 Ely, the Deau of 77
 Ephesus, scarabs from 97, 107
 Er-ârit-ru, stele of 80
 Eshmûnâzâr, sarcophagus of 5
 Ethiopia 75

 Fayyûm 125
 Fingers amulet 127
 Fruit, models of 115

 Gato 1
 Gizeh 3
 Glass, Phoenician 124

- Haral, in plaster 117
 Hands, ivory 112
 Hanbury 4
 Hāpi (Nile) 41, 86
 Hāpi 5, 13, 30, 34, 44, 55, 56, 59, 60, 64, 66, 68
 Hāpi, figure in *faience* 116; figure of in wax 117
 Hāpi, mother of Sent 77
 Hare, in *faience* 116
 Harmachis 47, 48, 57
 Harpocrates, figure in bronze 113; figure in *faience* 115
 Harrod, H. H. 118
 Hawk, figure of 112
 „ figure in bronze 118
 Heart, amulet of 127
 Heb 21
 Hebt 45
 Heka 17, 51, 56
 Heliopolis 20, 31, 57, 61, 79
 Hent-met, *ushabti* of 73
 Hent-taui, *ushabti* of 70
 Heq-nefer, box of 113
 Heru, *ushabti* of 72
 Hetep-Bast, *ushabti* of 131
 Horus 6, 8, 12, 19, 22, 51
 „ four children of 13, 30
 Hunefer, papyrus of 7
 „ sarcophagus of 4—7
 Ibis, in bronze 118
 Isis 1, 6, 8, 14, 15, 17, 19, 22, 23, 24, 33, 34, 51, 59
 Isis suckling Horus, figures of 114, 116
 Jar 113
 Ka-mes, scarab of 91
 Karema, statue of 85
 Karnak 82, 123
 Keka 84
 Keku 84
 Keta 84
 Ketī 37
 Keys, bronze and iron 125
 Ki 83
 Kings, Tombs of 1
 Kohl pot 113
 Kush 75
 Lamp, Coptic 125
 Leake, Martin, quoted 2; gift by 7
 Lefébure 4
 Lepsius 116
 Louvre 3
 Maa 37
 Maat 16, 20, 21, 24, 56; scarab of 90
 Maat-ka-Rā, *ushabti* of 70
 Macalister, Prof. A. 120
 Māhu 85
 Manu 49
 Maspero 3, 70
 Medinet Habu 125
 Memphis 113
 Ménas, bottles of 125, 126
 Menat amulet 9, 33, 60, 127
 Men-maat-Rā 7
 Menshiyeh 125
 Menth-em-hāt, *ushabti* of 71
 Menthu-hetep V., scarab of 91
 Mentu 101
 Meri, model of a cake for 74
 Meri-mes 75
 Merti 26, 36
 Mesthā 5, 7, 15, 30, 37, 44, 46, 55, 56, 59, 60, 64, 66

- Mesu, *ushabti* of 70
 Middleton, Conyers 63
 Mirror in bronze 113
 Moulds for figures of gods *etc.* 123,
 128, 129
 Muller, basalt 113
 Mummy of person unknown 63
 Mut 76

 Nahi 34
 Naucratis, objects from 88, 90, 98,
 99, 100, 109, 110, 117
 Naville 4, 16, 116
 Neb-ârtu 84
 Neb-neteru 85
 Nebt-rât (?) 84
 Next-Mentu 119
 Necklaces 117
 Needle, bronze 132
 Nefer-Atmu 37, 44
 Nefer-ith 127
 Nefert-âri 3
 Neith 12, 23; scarab of 90; temple
 of 121
 Nek 48
 Nephthys 1, 6, 9, 11, 13, 14, 19,
 20, 22, 23, 24, 33, 34, 44, 51, 59,
 75
 Nesi-Âmen 11, 12, 13, 52
 Nesi-Chensu, *ushabti* of 70, 71
 Nesi-Chensu-pa-chrat 67
 Nesi-Heru 114
 Nesi-pa-ur-shef, Coffins of 7—58
 Nesi-ta-neb-asher, *ushabti* of 71
 Nes-nub-theth 131
 Nes-pa-qa-Shuti 63, 64, 65, 66
 Netchet 34
 Neter-chert 33, 42, 45, 57
 Nile 1, 4, 20
 Nubthi (?) 48

 Nut 9, 16, 17, 20, 21, 29, 44, 49,
 52, 55, 56, 61
 Offerings, models of 74
 On-Heliopolis 20
 Osiris 5, 6, 8, 11, 17, 18, 24, 51;
 figure of, on sarcophagus of Ra-
 meses III.; bronze figures of 118
 Osorkon I. 120
 " II. 120; scarab of 96
 Ostraka 124, 129

 Pa-Bes 81
 Padua 1
 Painetchem I., *ushabti* of 3, 73
 Pa-Kepu, Coffins of 59—62
 Panopolis 81
 Pa-unen 81
 Peacock 85
 Pekkem 81
 Pen-Âmen, *ushabti* of 71
 Pepi 78
 Pepia 119
 Petâmehtet, *ushabti* of 131
 Petâ-Nit, *ushabti* of 73
 Pierret 116
 Pillow 118, 127
 Pin 132
 Pi-netchem I. 3, 73
 " II., *ushabti* of 70
 " III., *ushabti* of 70
 Plumes amulet 117
 Pmensch 82
 Psammetichus, an official, 122
 Psammetichus II., statue of 122
 " scarab of 98
 Psemthek-seteb 72
 Ptah, scarab of 90
 Ptah-Seker-Âusar 12, 14, 24, 34, 61,
 81

- Ptah-Seker-Âusâr, figures of 68,
 112, 116
 Qaba 34
 Qamt 39
 Qebh-sennuf 5, 13, 30, 34, 44, 55,
 56, 59, 60, 65, 66; figure of 116
 Qen-Âmen 85
 Râ 16, 17, 19, 20, 23, 24, 40, 56;
 scarabs of 88, 89
 Râ-Harmachis 61, 77, 79
 Râ-Harmachis-Atmu 57
 Rai, stele of 78
 Rameses II. 123; scarab of 96
 Rameses III., cover of granite sarco-
 phagus of 1, 2
 Rameses III., mummy of 3
 „ tomb of 4
 Rekh 37
 Renenet 51
 Ren-mes...-nefer 84
 Renp-nefer 72
 Ren-senb 84
 Restau 10, 21, 45, 48
 Rings, bezels of 131
 „ models of 115
 „ uninscribed 115
 „ split 117
 Rome 1
 Rougé, M. de 3
 Roundels in *faïence* 123
 Saḥu-Râ, scarab of 91
 Şakḳârah 125
 Salt 1
 Sandal 130
 Saucer 130
 Scarabs 87 ff.
 Schiaparelli 4
 Seb 6, 7, 28, 49, 80
 Sebek 129
 Seker, festival of 121
 Seker-Âusâr 81
 Sem-Âuset, *ushabti* of 72
 Se-mut 85
 Senek 34
 Sen-netchem, *ushabti* of 69
 Sent, stele of 77
 Senteta 84
 Serpent, case for mummied 123
 Serqet 37
 Setaa 5
 Seti I. 1, 7
 Shanai 51
 Shashanq III. 120
 Shenit, the 88
 Shepset-Âment 63, 64, 65
 Shoe 124
 Shu 31, 32, 47, 49, 51, 59; figure
 of 117
 Smith, Prof. W. R. 115, 116, 117
 Snake mummied 117
 Soane, Sir J. 1
 Spatula 128
 Spear-head 123
 Spindles 132
 Stamp 128
 Sta-utchat 73
 Tabah 81
 Table, alabaster 113
 Tablet from mummy 130
 Tabnith, sarcophagus of 5
 Ta-Âmen 72
 Tahamu 81
 Tai 78
 Ta-keṭet, *ushabti* of 72
 Ta-saut-necht 18
 Ta-sert 41, 43

- Tatha 78
 Tchetch-hrà 114
 Tell el-Amarna 105, 123, 126
 Tenkth (?) 84
 Teshert amulet 130
 Tet in *faïence* 115
 Tetet 10
 Thatha, stele of 83
 Thebes 1, 4, 7, 25, 36, 59, 62, 71,
 74, 75, 76, 85, 86, 112
 Thoth 34, 47, 51, 52, 59, 75
 ,, festival of 121; figures of
 116, 130
 Thothes I. 75
 ,, III. 75, 115; scarabs of
 91—95
 Thueris 117, 125; figures of 128
 Tortoise 50
 Townshend 63
 Tuamātef 5, 7, 15, 30, 37, 44, 55,
 56, 59, 60, 65, 66
 Tweezers 132

 Uah-āb-Rā, *ushabti* figure of 72, 131
 Uā-her-heb (?) 84

 Uaka festival 121
 Uatch sceptre 115
 Uben 37
 Un-nefer (Osiris) 14, 24, 26, 39, 50,
 51, 52
 Un-nefer, a priest 73
 ,, son of Tabah 81
 Uraeus in bronze 118
 ,, in *faïence* 115
 Usertsen I., scarabs of 91
 Ushabti coffin 119
 Ushabtiu figures 70—74; unin-
 scribed 132
 Ushabtiu figures, boxes for 66—68
 Usr-hāu 76
 Utchats 115
 Utchat-Shu 72

 Vases 112

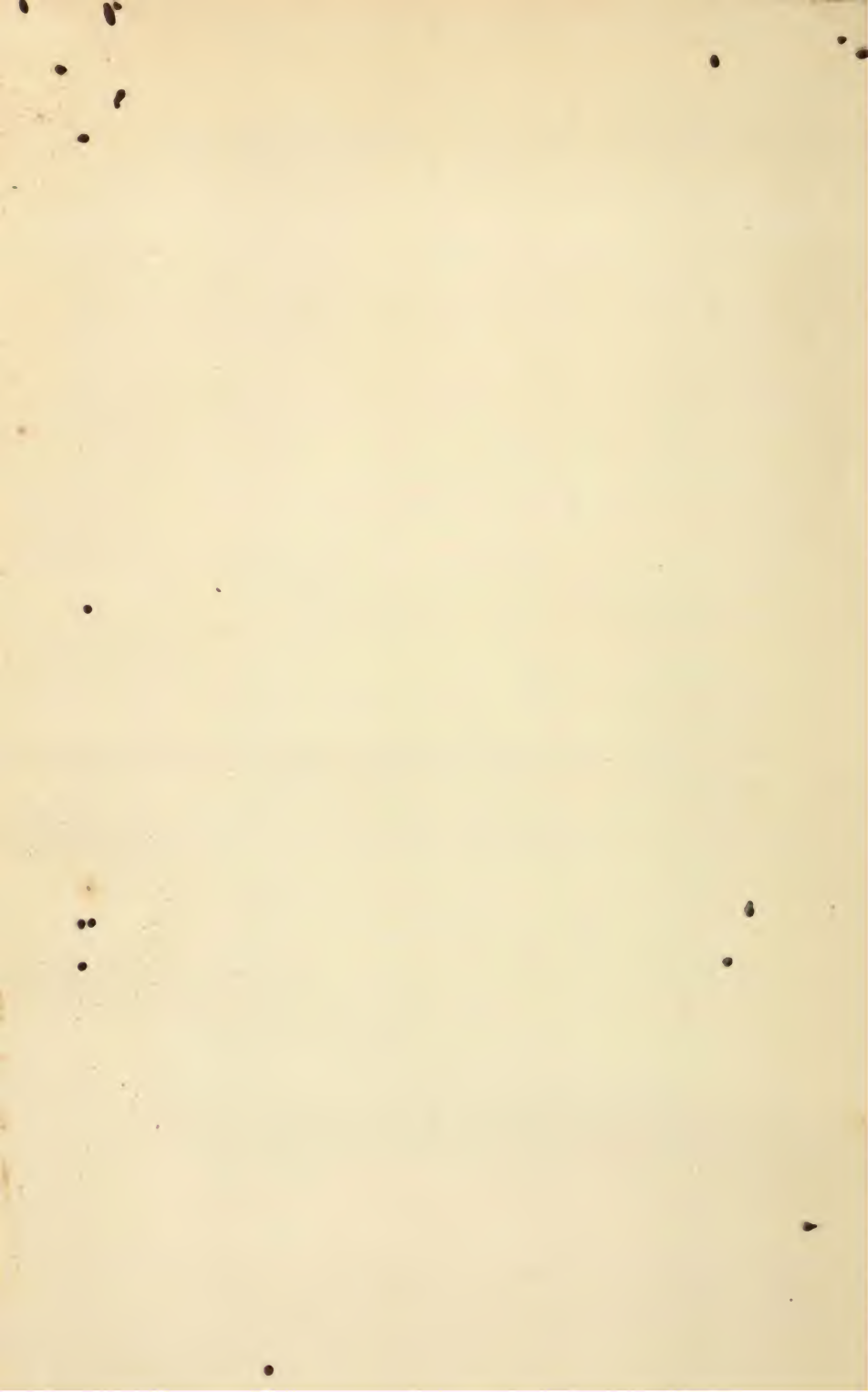
 Waddington 4
 Weight, haematite 123
 Wiedemann 75

 Yorke 1, 2









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